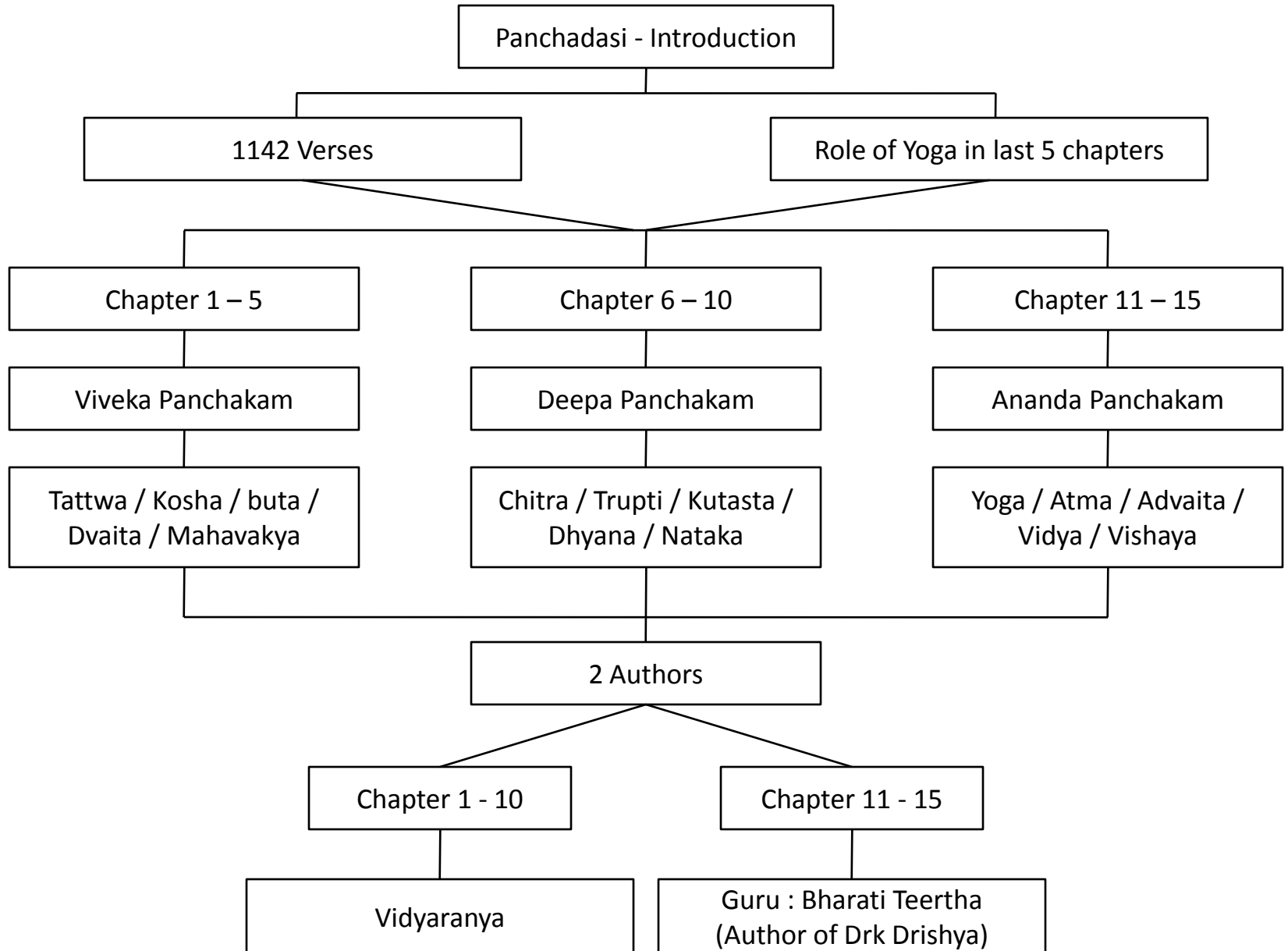


PANCHADASI

By Swami Vidyaranya

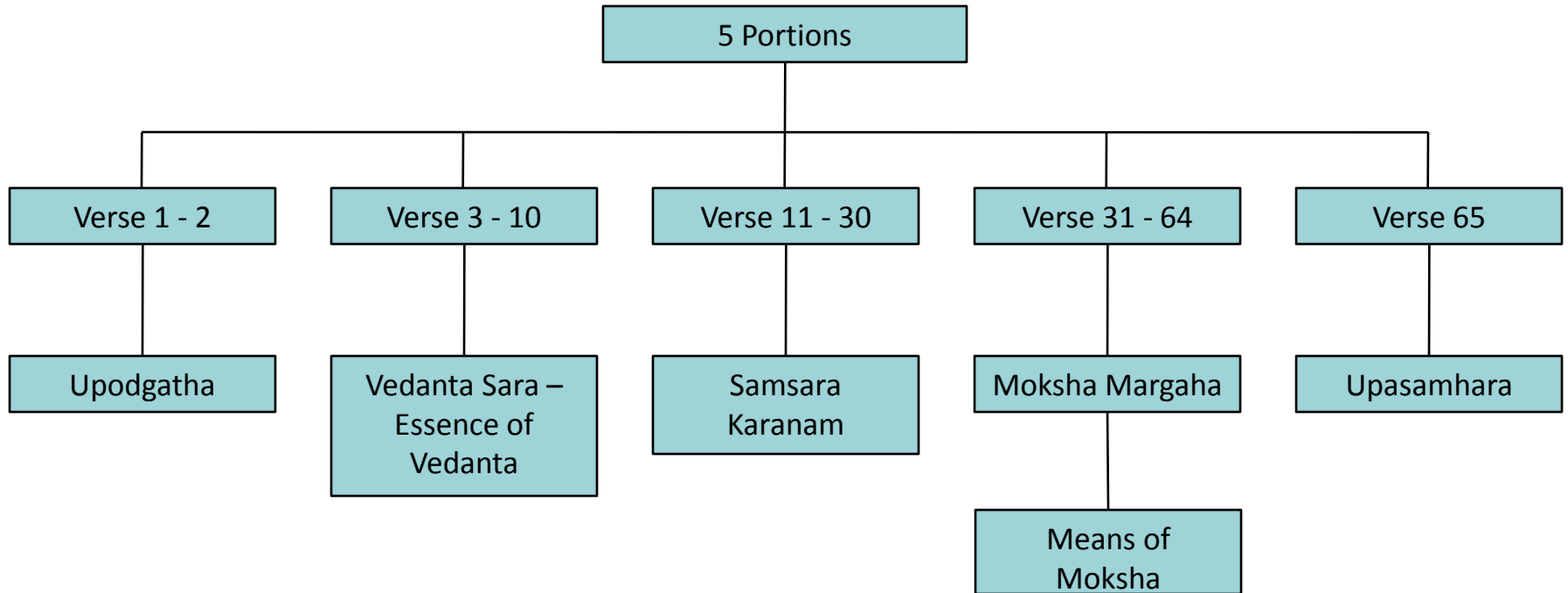
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VIVEKA PANCHAKAM			
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2	Chapter 2 :Panchabuta Viveka Prakaranam	109 Verses	17
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DEEPA PANCHAKAM			
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SUMMARY OF PANCHADASI



CHAPTER 1
TATTWA VIVEKA PRAKARANAM
65 VERSES

SUMMARY – CHAPTER 1
TATTWA VIVEKA PRAKARANAM
65 VERSES



1) Introduction :

- Namaskara to Srishankara Ananda Guru
- Introduction to Tatwa Viveka
- Book for easy understanding for beginners

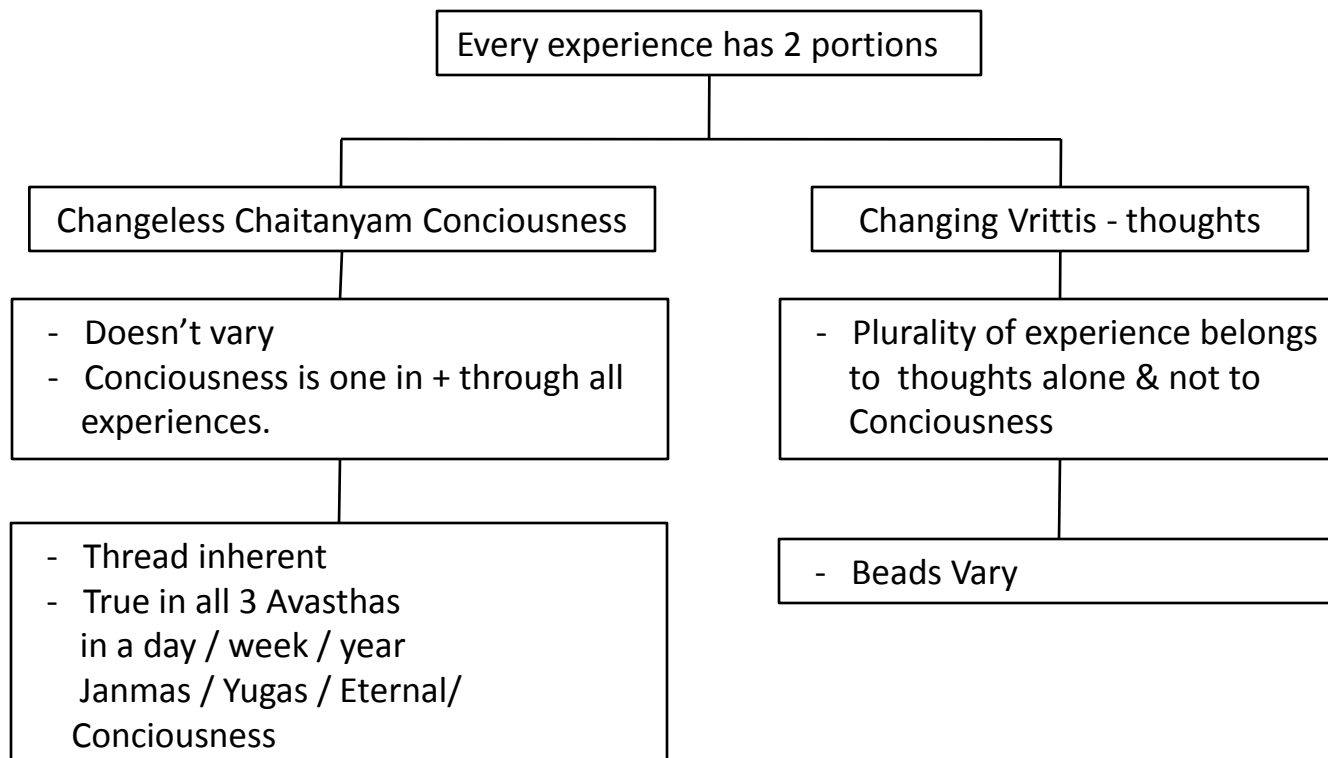
2) Vedanta Sara : Jivatma / Paramatma – AIKYAM

Jivatma – is also Atma

Paramatma – is also Atma

Atma = Satchit Ananda...

Both experiencing - one Atma only.



- Because it is eternal – Conciousness is called Satyam / Sat. Eternal called Sat chit
- Eternity = freedom from mortality = Ananda
- Satchit Ananda is Same in every Jiva
- Differences belong to body / thoughts / mind...
- Mind is in body container... differences in container.
- Content conciousness same in all.
- Same conciousness is called Paramatma.
- Jivatma – Minus limitations coming from container. That Atma is called Paramatma or Brahman.
- Jivatma / Paramatma – Aikyam is essence of vedanta

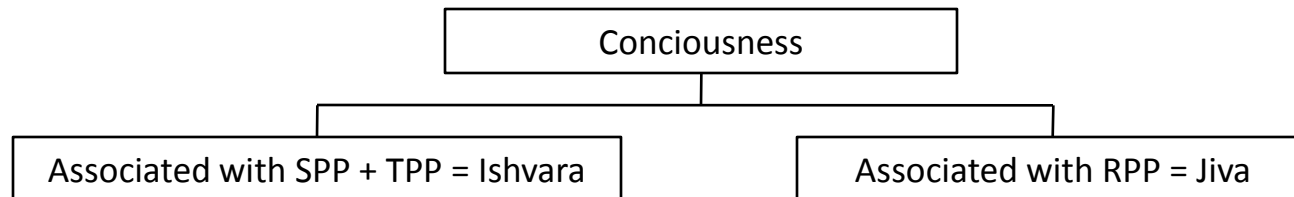
Verse 3 – 10 :

- To reveal ananda svarupam...
- Atma Ananda because it is object of love since I love myself, Atma is source of Ananda.
- Atma is all love
- Nobody loves source of Dukham. Atma – Satchit Ananda Svarupa.

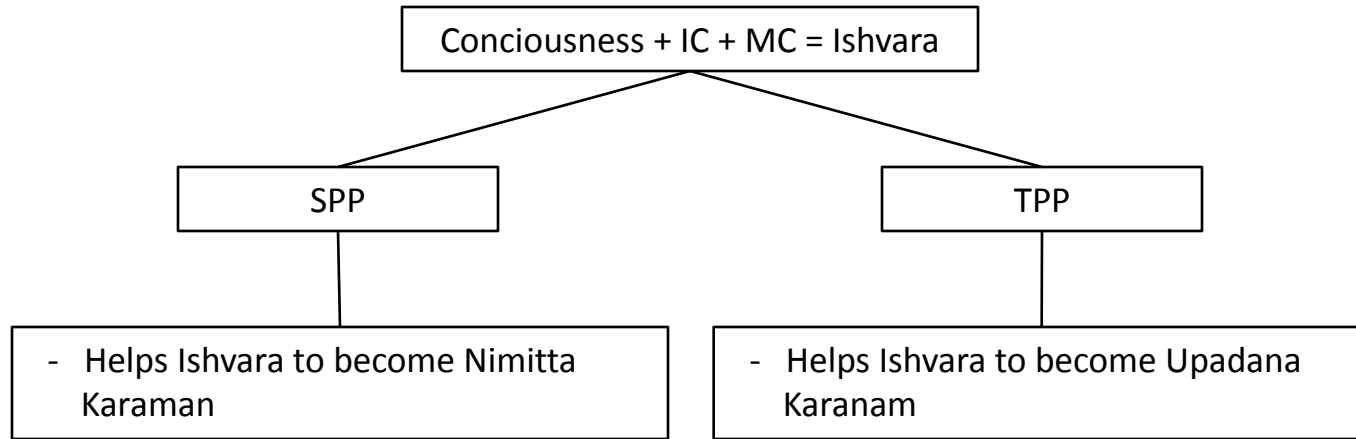
3rd topic : Cause of Samsara...

- Prakirti = Basic matter principle – inert matter principle...
- Satwa Pradhana Prakrti / Rajas Pradhana Prakrti / Tamo Pradhana Prakrti.

Creation = 3 Divisions of Prakirti + Brahman (Eka Atma chaitanyam, eternal divisionless.)

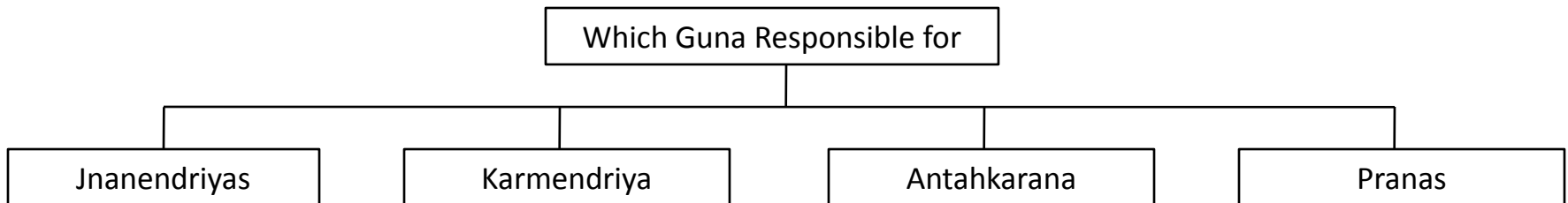


- Brahman by itself not “Jiva / Ishvara”
- Brahman with shirt of SPP / coat of TPP is called Ishvara.
- Abhinna - nimitta upadana karanam of world

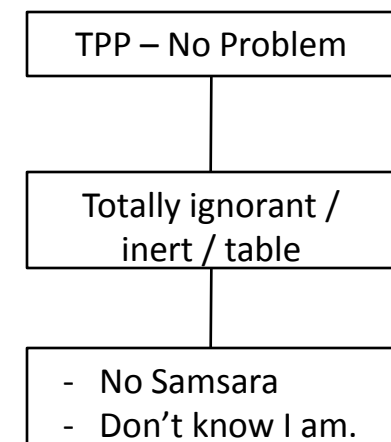
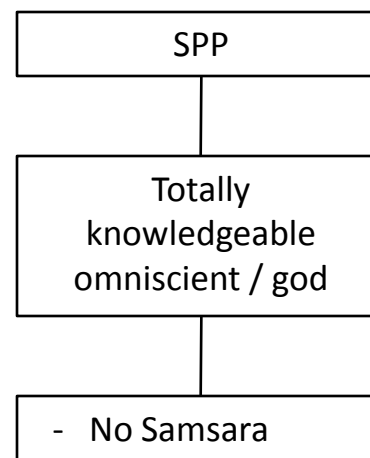
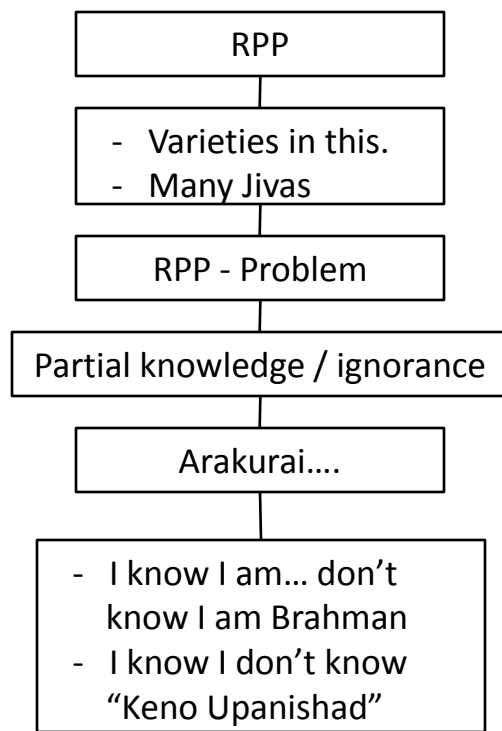


Creation in Tattva Bodha :

5 subtle elements + 5 gross elements + all subtle bodies + all gross bodies.



- Ishvara / Creation / Sukshma (Sharira) / Sthula (Shariras) ... house ready ...
- Require occupant Jiva = Conciousness + Rajas Pradhana Prakrti



SPP	Satwa Pradhana Prakrti
RPP	Rajas Pradhana Prakrti
TPP	Tamo Pradhana Prakrti

Everything in creation – trap...

Raaga / Dvesha



Struggle to aquire / struggle to run away – from wife / children.

Running on + on

Worm going from whirlpool to Whirlpool....



Sthula / Sukshna Shariram cycle

Verse 11 – 30 : Cause of Samsara :

Partial knowledge called Avidya due to RPP... ideal for Adhyasa....

Partial knowledge / ignorance is Karanam

4th Topic : Verse 31 – 64

- Means of moksha, central portion of 1st chapter, Punyam required for desire for moksha.
- Should know I am worm – helplessly caught in samsara. Follow duty + Dedicate to lord.
- Karma Yoga – life... develop interest in Panchadasi.
- Need someone to lift me in soft ground. Gives Guru who teaches shastra Upadesha.
- Initiation for Japa : - Pada Puja / Dakshina / Mantra – 1008 times.

Here Teaching :

- Mahavakya Vichara – Teaching – Vedanta

Definition :

- Jivatma / Paramatma Aikya Bodha... essential oneness, but with superficial difference.
- Tat Tvam Asi – Vichara = Upadesha....
- All topics in shastra to understand this...
- Avantara Vakyam – Non Mahavakyas
- Pancha Kosha Viveka – to understand Tvam
- My essential nature is not Annamaya Kosha / Pranamaya Kosha / ... external Vestures....
- Who am I?
- Pancha Kosha Vilakshana Chaitanyam.

Teacher :

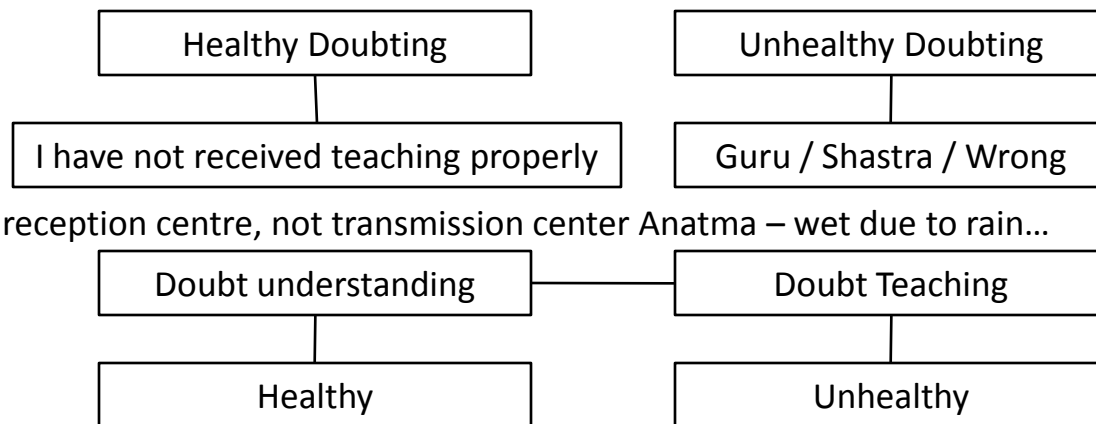
- You are Brahman.
- Finger should penetrate Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha/ Anandamaya Kosha....

- Stop with witness
- This process is called Baga Tyaga Lakshana.
- Arrive at Conciousness – Leave out Panchakosha through Baga Tyaga Lakshana and arrive at Panchakosha vilakshana – Atma.
- I understand Tvam = Chaitanyam.
- Rajas Pradhana Prakrti = Only container – not me.

TAD PADA Vichara :

- = Ishvara – has 3 parts.
- Conciousness + Satwa Pradhana Prakrti + Tamo Pradhana Prakrti
- Ishvara called Jagat Abinna Nimitta Upadana Karanam – “Creator”
- Understand Tat – Pure Conciousness principle. Leave out Satwa Pradhana Prakrti / Tamo Pradhana Prakrti ... only incidental veshams of Ishwara... not Ishvara Svarupam...
- Drop temporary vestures by Baga Tyaga Lakshana
- Tat – Goes upto Conciousness principle.
- Conciousness – By itself not Karanam / Karyam
- Arrive at one conciousness – Which is neither Karya Jivaha or Karana Ishvara....
- Only one karya karana Vilakshana chaitanyam
- Student receives message not as Tat Tvam Asi..
- Student Receives as Aham Brahma Asmi.
- Upadesha and Vichara Part – 1st level of moksha marga called Sravanam.
- Sravanam gives knowledge – Parallely produces doubts – by intellect.

- Function of intellect is to doubt.
- Doubting – Not – Sin / Mistake.



- Defect in reception centre, not transmission center Anatma – wet due to rain...

- Don't reject Guru Shastra – listen Again
- Listen until understanding is clear.

Doubt by Naiyayika :

Sravanam – Definition : Vedanta Vakyanam – tatparya Nirnayaha.

- Arrive at central teaching of vedantic statement.

Mananam – Definition :

- Yuktitataha chintanam... Logically analysing to establish that there are no logical fallacies in vedanta.

Ninidhyasanam : Tatparyatha Anusandhanam

- Dwelling on central teaching – not annamaya kosha.
- Physical posture – irrelevant
- Yogic method – time / place / Asana / Body posture / Physical posture has no relevance in Ninidhyasanam.
- Gayithri Upasana – During sandhya ... posture important. See looking east.
- Upasana for Adrishta Phalam = Punyam

Ninidhyasanam : Not adrishtam but for Analysing wrong notion.

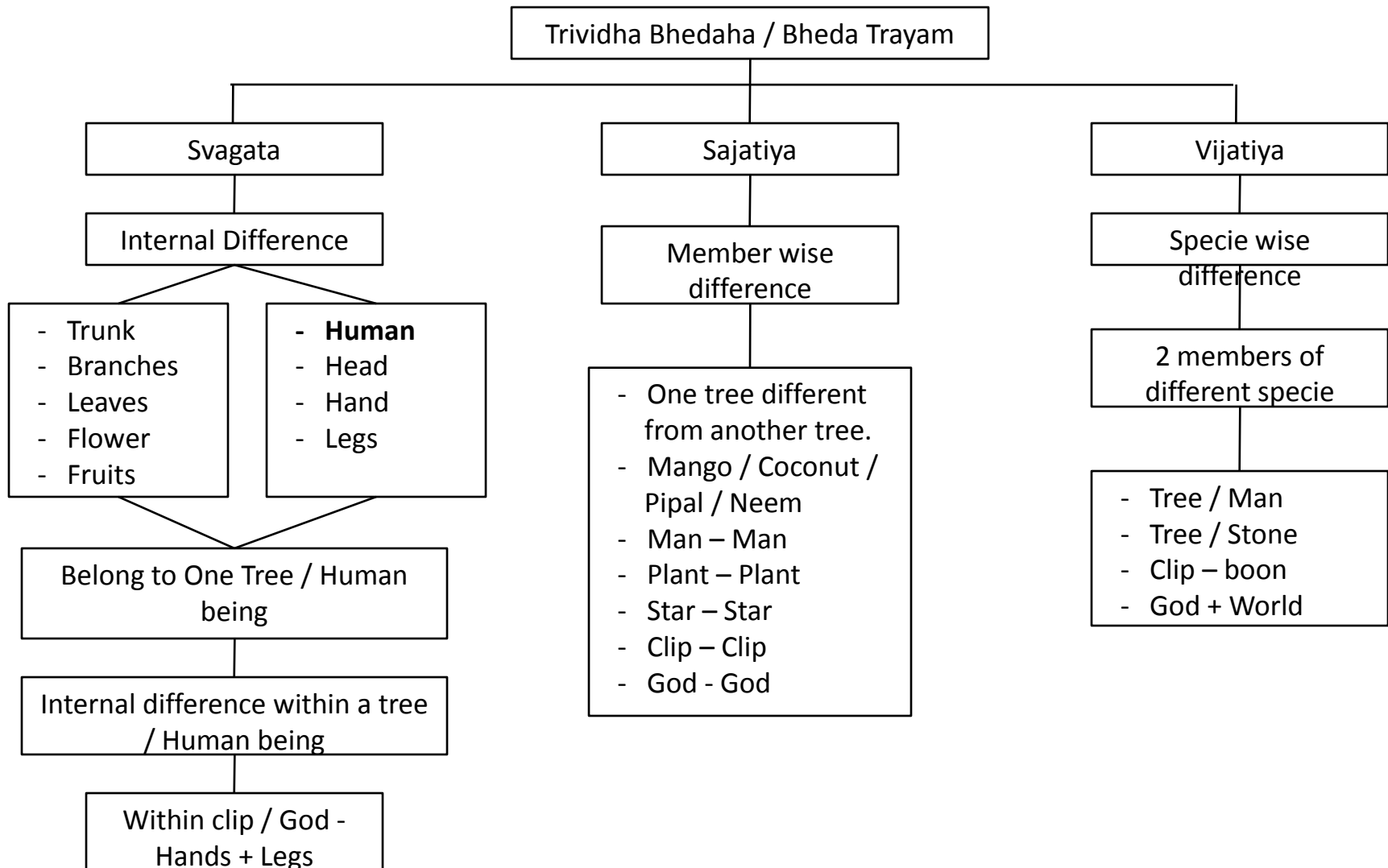
- Where no punyam involved – posture not important.
- Mind of Ninidyasaka – becomes refined. Deficiency in Sadhana Chatushtaya Sampatti – fructified
- Mind – filter to Assimilate wisdom. As assimilation increases – Jnana Phalam increases.. Which can be experienced not Jnanam.

JNANAM	JNANA PHALAM
- Understanding	- Reduction in FIR experienced
- Cant be experienced	- Can be experienced

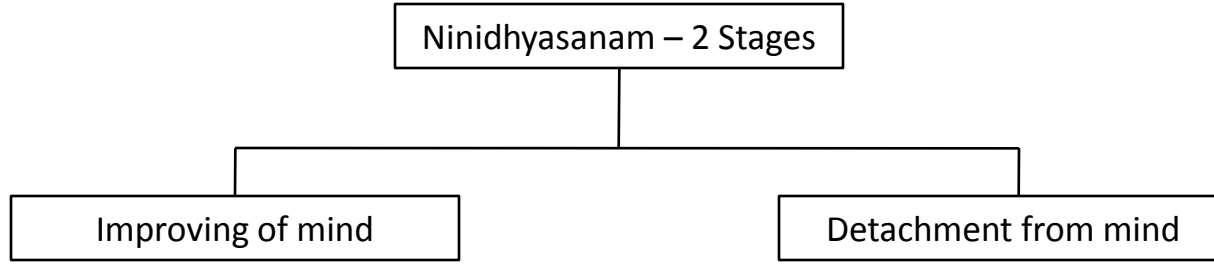
- Frequency in Mental disturbances come down. Generally peaceful – occasionally disturbed. Intensity of disturbances – Reduced.
- Disturbance – Mental / Verbal / Physical – Lips quivering.
- Mental disturbance continues – for long time.
- People around don't suffer private nuisance.
- Reduction in recovery period.
- Intensity – for hours / weeks / Years – 1967 you said this....
- Reduction of FIR – Jnana Phalam.
- I am not able to claim - Jeevan Mukti...
- If FIR – Not zero. Continue Sravanam.
- Once FIR down + listen to vedanta... I can dissociate with mind itself....
- In terms of measuring mental condition, why do I connect my freedom to my mental condition.
- I was / Am / ever free.

- FIR – Let it come down or Not...
- No connection to mental condition and my liberation. When I detached from mind, not concerned with mind...
Mind performs better.

3 forms of differentiation in every object in creation :



- Sat / Brahman – No difference. 3 Difference gone.
- Then I say I was ever free.
- This is Aparoksha Jnanam ... When I boldly claim I am free irrespective of physical / Mental conditions.



- Then I say I am ever free...
- This is Aparoksha Jnanam ... When I boldly claim I am free irrespective of physical / Mental conditions.

Gita – 14 Chapter – Verse 22, 23, 24, 25

Sanskrit Vocal

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
 न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
 गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ २३ ॥
 समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥
 मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

Transliteration

śrī bhagavān uvāca

prakāśam ca pravṛttiṁ ca moham eva ca pāṇḍava
na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati
udāsīnavad āsīno guṇair yo na vicālyate
guṇā vartanta ity evaṁ yo 'vatiṣṭhati neṅgate
sama-duḥkha-sukhaḥ svasthaḥ sama-loṣṭāśma-kāñcanaḥ
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ
mānāpamānayos tulyas tulyo mitrāri-pakṣayoh
sarvārambha-parityāgī guṇātītaḥ sa ucyate

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *prakasam ca*--and illumination; *pravrttim ca*--and attachment; *moham*--illusion; *eva ca*--also; *pandava*--O son of Pandu; *na dvesti*--does not hate; *sampravrttani*--although developed; *na nivrttani*--nor stop development; *kanksati*--desires; *udasina-vat*--as if neutral; *asinah*--situated; *gunaih*--by the qualities; *yah*--one who; *na*--never; *vicalyate*--is agitated; *gunah*--the qualities; *vartante*--is situated; *iti evam*--knowing thus; *yah*--one who; *avatisthati*--remains; *na*--never; *ingate*--flickering; *sama*--equal; *duhkha*--in distress; *sukhah*--in happiness; *sva-sthah*--being situated himself; *sama*--equally; *lostha*--a lump of earth; *asma*--stone; *kancanah*--gold; *tulya*--equally disposed; *priya*--dear; *apriyah*--undesirable; *dhirah*--steady; *tulya*--equally; *ninda*--in defamation; *atma-samstutih*--in praise of himself; *mana*--in honor; *apamanayoh*--dishonor; *tulyah*--equally; *tulyah*--equally; *mitra*--friend; *ari*--enemy; *paksayoh*--in parties; *sarva*--all; *arambha*--endeavor; *parityagi*--renouncer; *guna-atitah*--transcendental to the material modes of nature; *sah*--he; *ucyate*--is said to be.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings--such a man is said to have transcended the modes of nature.

- Mind has 3 fluctuating gunas...
- Mind will go here + there shouldn't worry too much about mind = Apratibandana Jnanam.

Verse 31 – 64:

Sravanam / Mananam / Ninidhyasanam – Main topic

5th topic : Verse 65

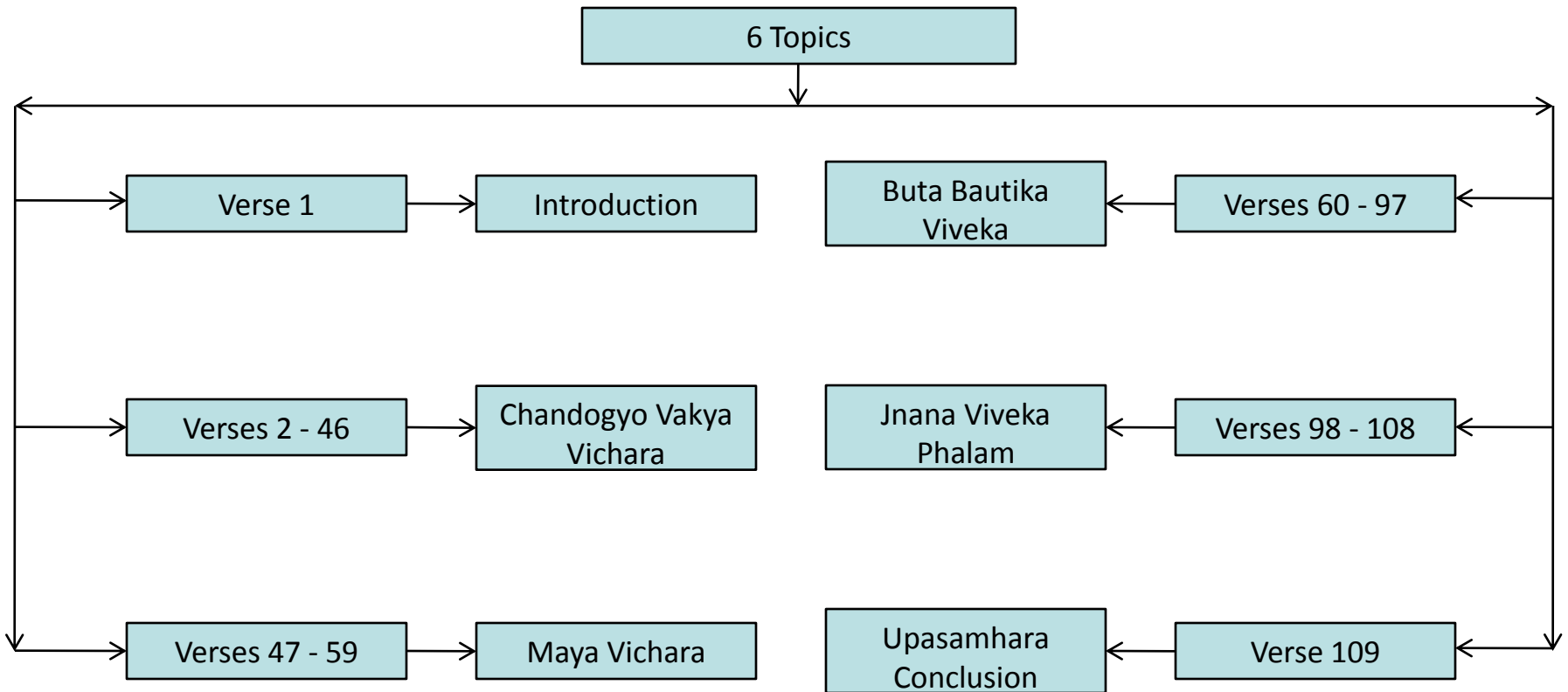
Conclusion : In this manner, go through Sravanam / Mananam / Ninidhyasanam – enjoy both Jeevan / Videha Mukti.

CHAPTER 2
PANCHABUTA VIVEKA PRAKARANAM
109 VERSES

SUMMARY – CHAPTER 2

PANCHABUTA VIVEKA PRAKARANAM

109 VERSES



Chandogo Upanishad - Chapter 6 – 2 – 1 : “Sad eva soumya idam Agre Asit Ekameva Advitiyam Brahman”.

1) Introduction : - Verse 1 :

Brahman can be understood by Pancha Buta Viveka.

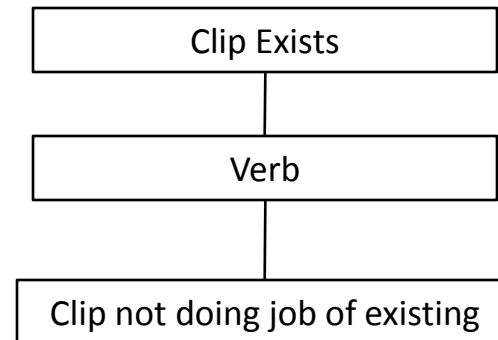
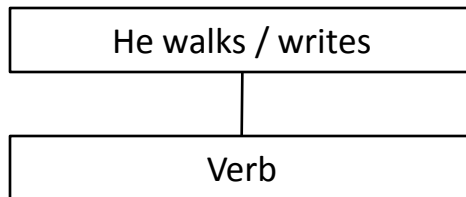
2) Chandogya Vakya Vichara : Verse 2 – 46 :

- Sad eva soumya idam agre asit ekam eva advitiyam Brahman.
- Sat = Entity

2 Important Features :

1) Sat = Existence. We never analyse existence things.

- Consciousness studied – No one studies existence. Sankhya / Yoga / Purva Mimamsa / Nastikas.. Neglect don't deal.
- Buddhism / Nyaya Vaisesika – Make superficial attempts – wrong conclusions.
- Is Existence substance by itself? Is it property / Action.



- Meditate on this.

What is existence? Most unique teaching.

- Not part / Product / Property of any substance / thing.
- Existence is independent entity pervades + lends Existence to objects / enlivens others.
- Existence – not limited by boundaries of objects. Like space – invisible / intangible.

Don't feel / touch space but understand space as positive entity and not vacuum or nothing.

Existence also is positive entity like space not tangible / Visible.

d) Existence – continues to survive even when existing objects perish.

When pot is destroyed, 'Is' ness survives. Destroyed verb connected with only pot.

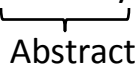
'Is' is not destroyed.

Existence is Pure Consciousness.

Chandogyo Upanishad :

- Aitadmeya... Saha Atma Svataketu – Tat Tvam Asi – 9 times.
- Existence – converted to Consciousness
- Ekam Eva Advitiyam – One word.
- Existence doesn't have Sajatiya / Vijatiya / Svagata Bheda....
- Other than existence, nothing else is there. No 2nd existence and existence doesn't have parts. When parts negated, properly negated, property is part of a thing.
- Partless = Propertyless = Sat
- 1st Topic = Introduced by Vidyaranya... Non dual attributeless existence.

3rd Topic : Maya – Verse 47 – 59 :

- Confusing + Mind boggling.
- If Sad + Maya understood – Vedanta is over.

Abstract
- Many understand Brahman – Maya not clear.

Maya :

- We are experiencing a world.
- World is full of Sajatiya / Vijatiya / Svagata bheda – Visishtaha with division. Therefore it is clear world is different than 'Sat'.



World has unique features :

Shastra Drishti

1) It is sad vilakshanam – different from ‘SAT’ existence.

Keeping Shastra in mind. Without shastra in mind – cant use sat vilakshana.

To know ‘Sat’ Vidya – Study Chandogyo Upanishad – Chapter 6.

2) Pratyaksha Drishti :

We experience world – World is not non existent.

My horn – Non-existent

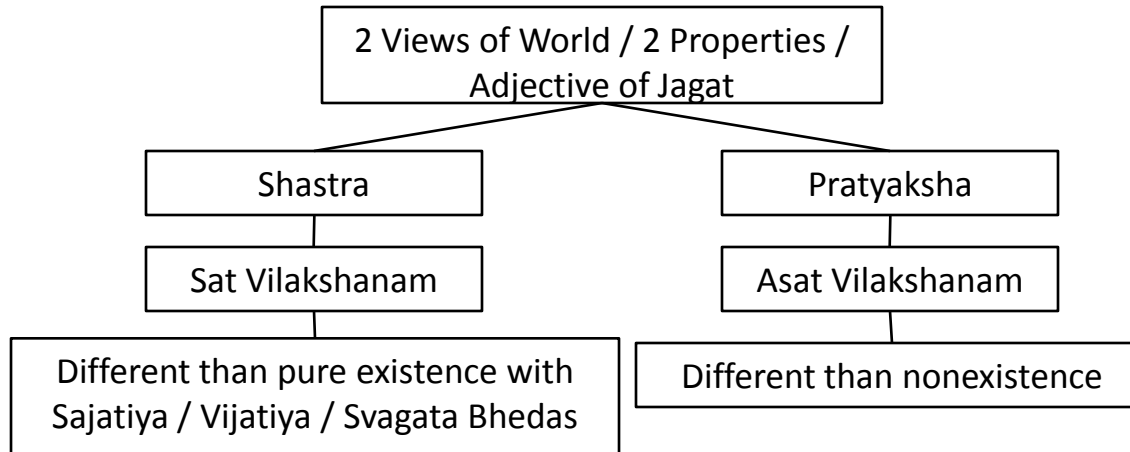
Flowers in sky – Non-existent

Square Objects – Non-existent

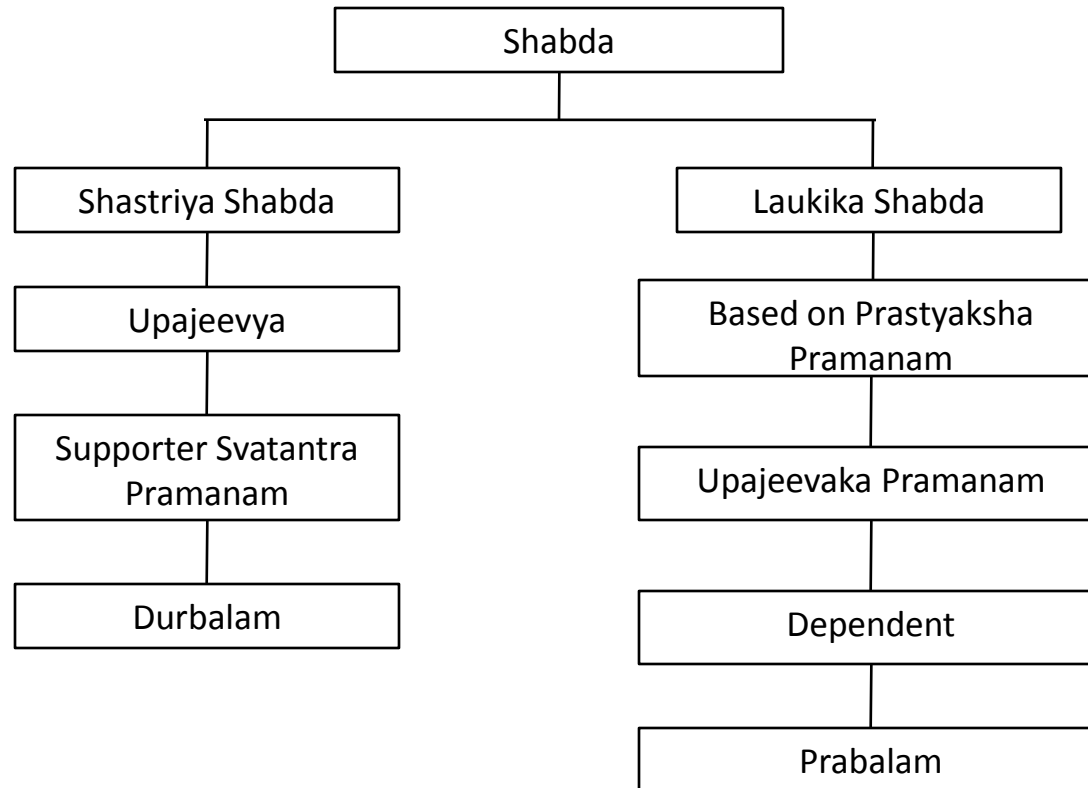
Cold Fire – Non-existent

Not experienced non existent – but world is experienced.

- World is different than non existence. World is Asat Vilakshanam.



- 2 properties given by 2 Pramanas. Apply both pramana – Udaya Pramana. You have a Samanvaya Drishti.
- One eye shastra - One eye pratyaksha
- One eye of waker - One eye of dreamer - Dream world different than waking world + experienced in dream.
- World is Sat / Asat Vilakshanam.
- Dream world is Asat Vilakshanam.
- Both equally powerful – Prabala / Durbala
- Pratyaksha – Prabala – independent pramanam.
- Anumana – Upamana / Arthapatti – are dependent Durbala Pramanam.

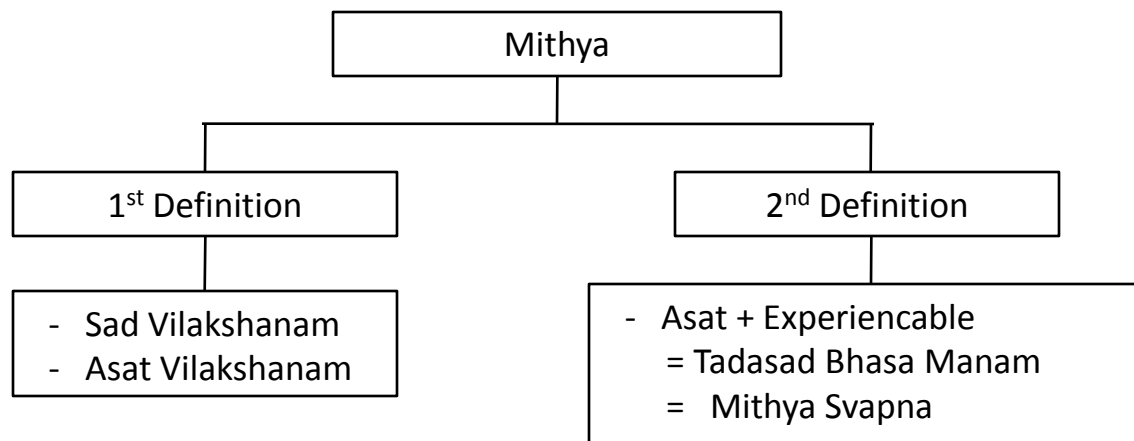


- Both do not have power to negate each other. Attribute of world. Shastra cant negate. Pratyaksham cant negate – Attributeless world.
- World has both attributes co-existing – both have valid tickets. Svatantra Pramana based attributes...
- World is unique category. Sat Vilakshanam – called mithya – based on shastra. Asat Vilakshanam based on Pratyaksha pramana – World comes under mithya. “Not nonexistent – but not pure existence but with attributes.”
- Vidyaranya puts in different form

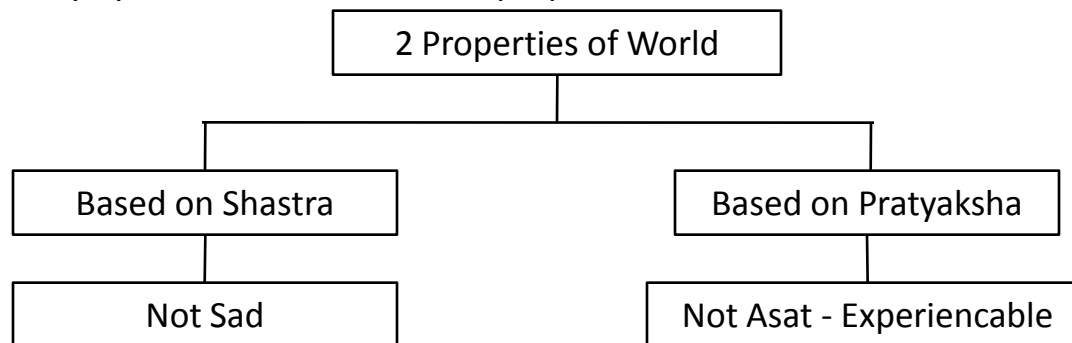
SHAstra IN VIEW	PRATYAKSHA PRAMANA IN VIEW
- World is sad vilakshana	- Experiencable world
- He calls it “Asat”	- ‘Sat’ Property
	- What is experiencable Asat is called Mithya.

Rabbits horn	World
- Asat not experiencable	- Asat – Sat Vilakshanam keeping shastra in view
- Cant be called Mithya	
- It is Tuchham	

- Puchham = Tail
- Non-expeirencable = Asat



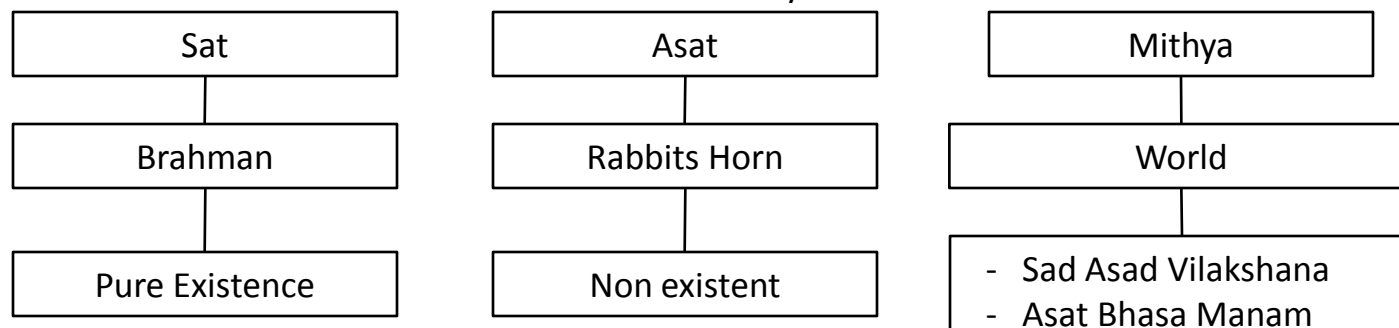
- Sad Asad Vilakshanam = Asad Bhasa Manam = Mithya.
- To understand Mithya you should understand 2 properties of world.



- Combining 2 Properties :

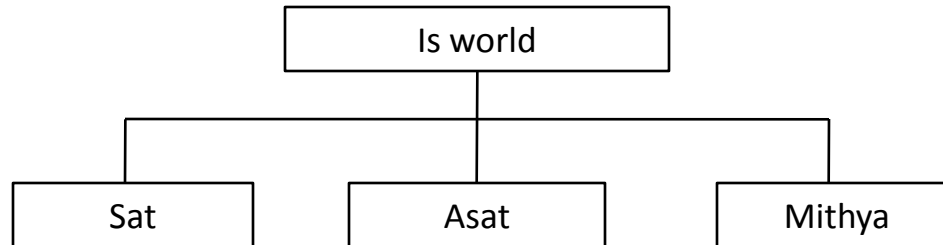
Sad Asad Vilakshanam – Neither non existent or purely existent without properties

called Asad Bhasamanam = Mithya.



- Hot ice cream non experiencable – Asat
- Sat can never become Asat / Mithya
- Asat can never become Sat / Mithya
- Mithya can never become Sat / Asat
- No corridor by which one can become an other.
- Bagawan cant bring this conversion. What happens to world before Srishti or Pralaya Kala?
- This Srishti – end of previous Srishti.

- 3 Orders of reality



- One cant become other.
- Before Srishti – World can be in different condition.
- Essential nature of Mithyatvam can never change.
- Form / configuration has Parinama. This Avastha undergoes change.
- Water all the time – Now Solid / Liquid / Gas. World existed before Srishti as Avyakta Rupena Mithya.
- **“Avyakta Mithya Prapancha is called Maya”.** (Good Definition for Maya)
- This prapancha before Srishti is Mithya.
- Sad – Asad Vilakshana – it was not manifest. Its unmanifest – Avyakta Mithya Prapancha = Maya.
- Maya / Prakirti / Avyakta / Pradhanam / Shanti in Panchadasi. All Same – Technical.
- Maya / Prakirti doesn't exist separate from Sat Brahman.

2 Reasons :

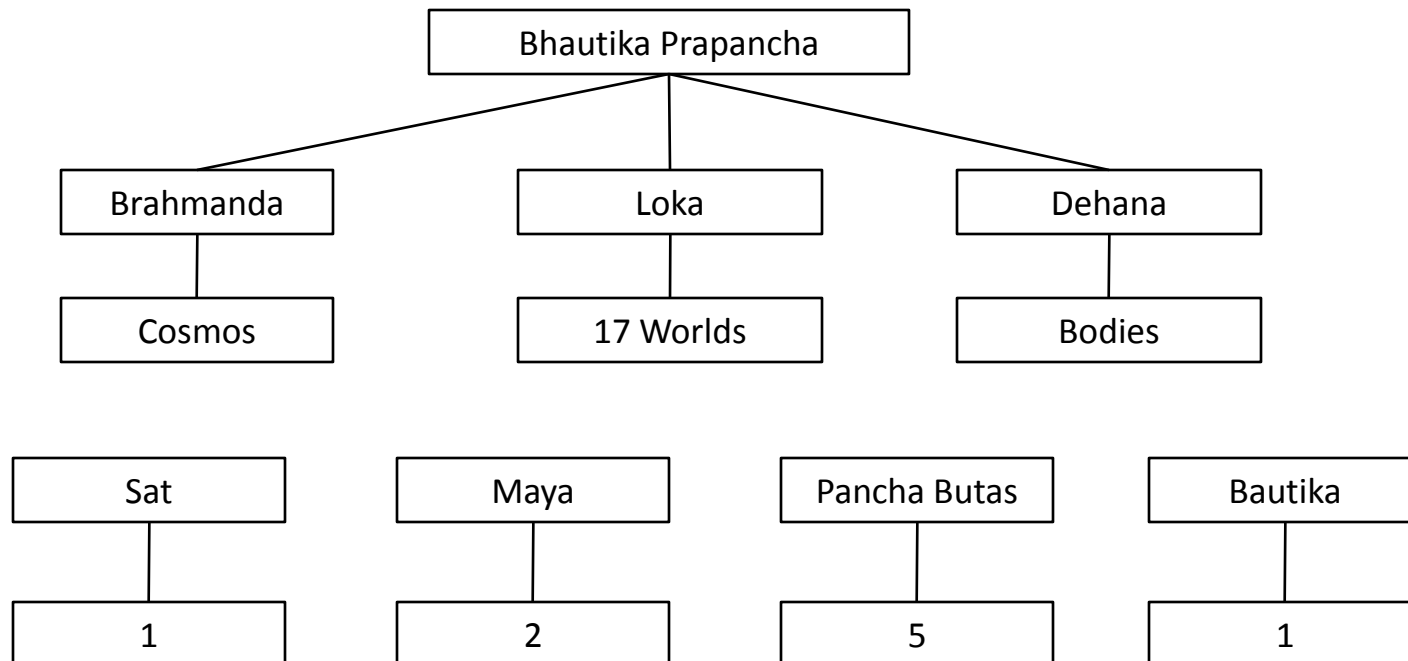
- 1) Sat is everywhere.
- 2) Mithya maya enjoys existence only by borrowing from sat Brahman.

It can never be away from lender. We change bank when we change residence.

- Power cant exist independently separate from powerful – walking / talking power with walker / Talker...
- Shakti not away / Separate from Saktimaan...

Verse 60 – 97 : 6 Items

- Created one after another from maya in potential form.
- Pancha Butani
- **6th : Bhautika Prapancha**



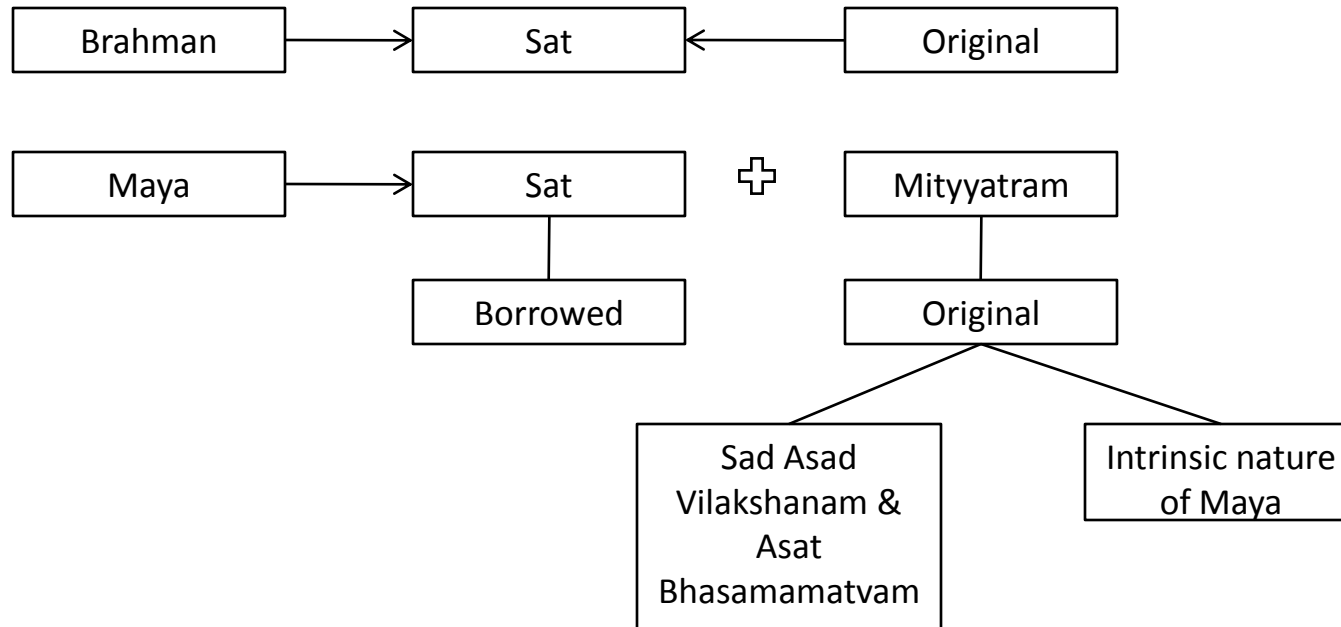
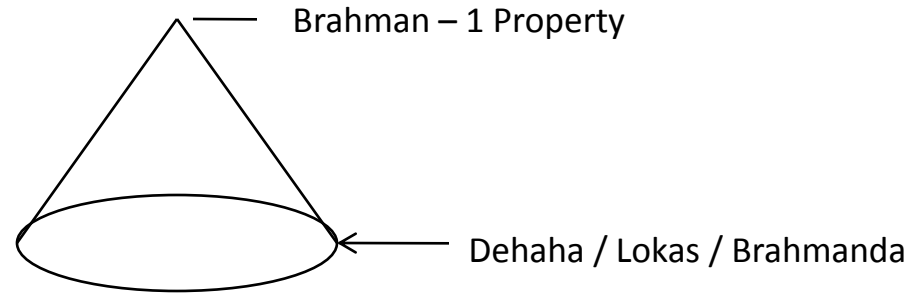
- Look at totality; each later one occupies $9/10^{\text{th}}$ of previous one.

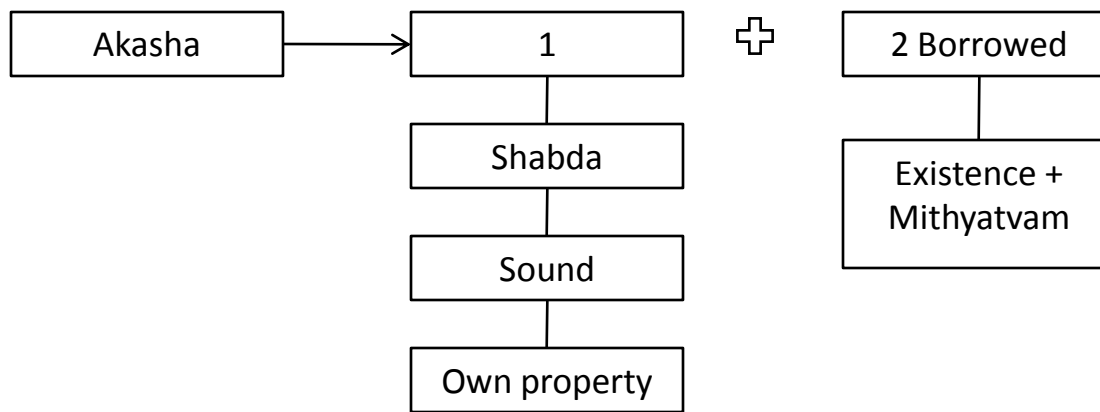
Maya Occupies $9/10^{\text{th}}$ of Sat

Akasha – $9/10^{\text{th}}$ of Maya

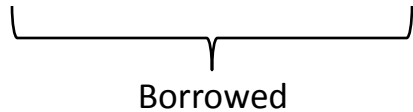
Bautika Prapancha – $9/10^{\text{th}}$ of Akasha.

- Each lends property to next one.



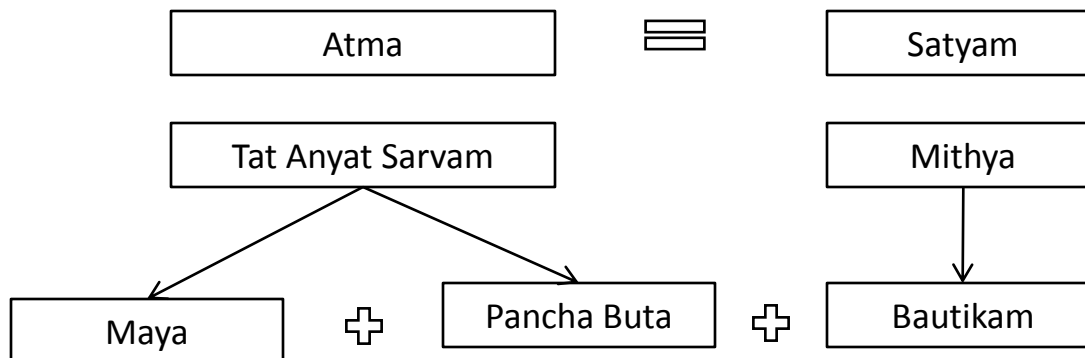


Vayu : Sparsha + Shabda + Mithyatvam + Sat



- Add properties to 8 items = Sat + Maya...
- Discover – 2 – 8... 7 items have 2 properties in common – Mithyatvam + Borrowed ‘Existence’.
- Sarvam Brahma Binnam = Mithya

Tatwa Bodha :



- This vision is viveka drishti. Brahman alone satyam... All others – Mithya. Have got borrowed Conciousness / Existence. Intellectually understand – not physical job.

Verse 98 – 108 : Viveka Phalam

- World has 4 features.
- Experience / Division / function / Status.
- No difference in experience...
- Division / features continue.... Radical change in status.
- World is Mithya – having dependent existence. Brahman satyam – Jagan Mithya.
- What is Mithya cant be counted / given over importance. Avagnya – Neglecting not giving over importance. Don't get too much obsessed with world. Advaita Darshanam will give you jeevan Mukti.

Viveka Phalam : “Result of Viveka”

1) Avanta Avagnya – Not being obsessed with world of 7 items – consequence – Jeevan mukti...

Sat Brahma = I – the chit.

Maya – to shariram is Mithya.

Aham Satyam – Jagan Mithya – How it gives freedom?

- Mithya cant do any harm to satyam. Mithya harms another Mithya.
- Dream knife will cut another dream cannot mithya shariram cant touch me sat / chit atma.
- Anything happens in the world – I am unaffected. Asangatva Drishti = Jeevan Mukti and will get videha mukti also.
- Dvaita Mithyatra Nishchaya = Jagan Mithyara Nishchaya.
- Atma Asangatva Nishchaya = Jeevan + videha Mukti.

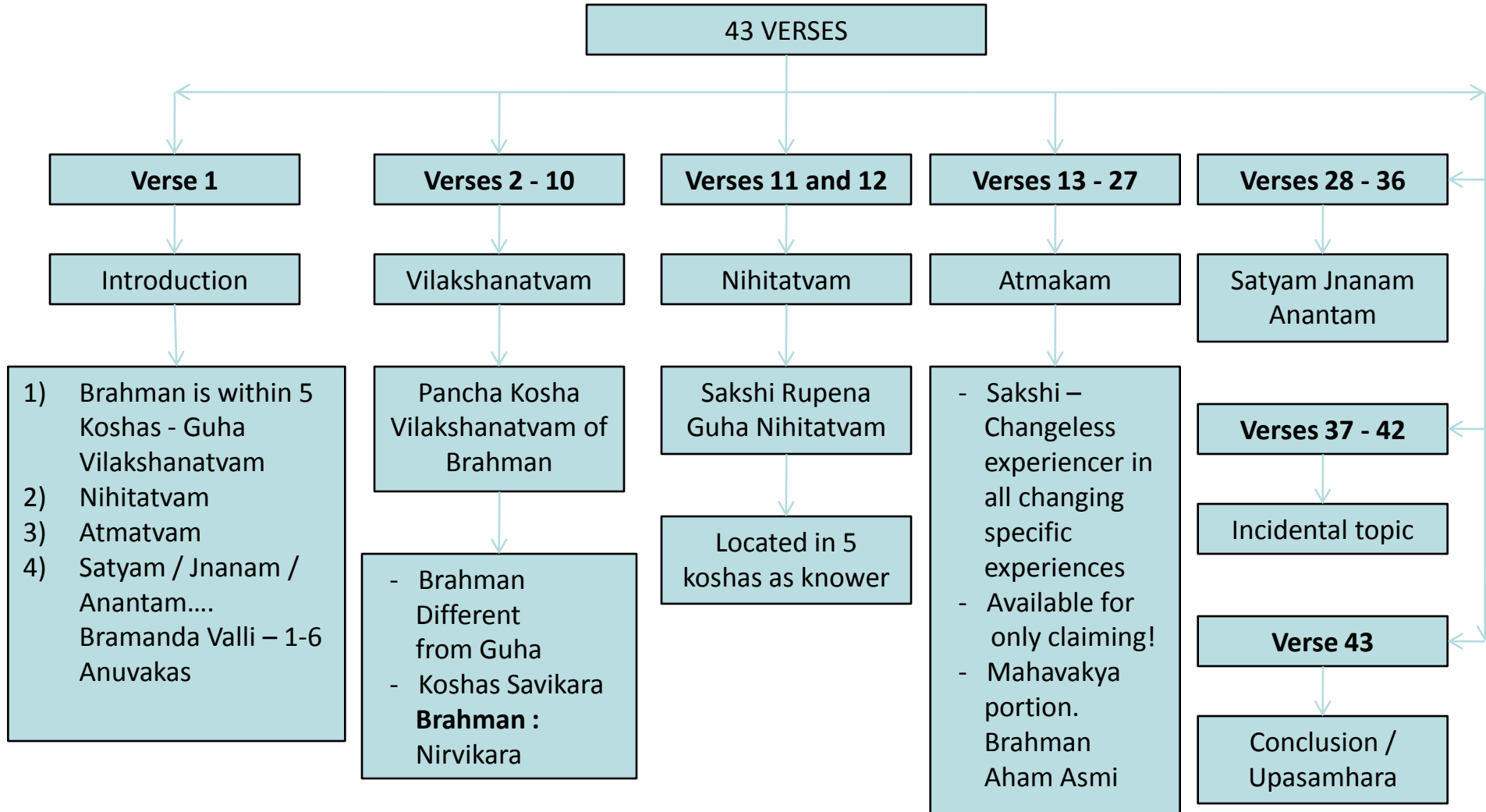
Verse 109 : conclusion :

- Dvaita viveka gives liberation + includes bhaktikam also. Discussed in Chapter 2.
- Study again + again. “Mahaboota Viveka”

CHAPTER 3
PANCHA KOSHA VIVEKA PRAKARANAM
43 VERSES

SUMMARY – CHAPTER 3

PANCHA KOSHA VIVEKA PRAKARANAM



CHAPTER 3

PANCHA KOSHA VIVEKA PRAKARANAM - 43 VERSES

Introduction :

Freedom from finitude – mortality – insecurity = Moksha

Samsara = Finitude

What is Brahman?

To know + be free.

5 technical expressions.

5 features of Brahman.

Brahman Lakshanani :

1) Brahman = Satyam Jnanam Anantham = Limitless / Existence / Consciousness / Principle.

2) Guhahitam = Resides within the cave.

Cave = Mind = Dark cave because of ignorance.

- Pancha Kosha Viveka Prakaranam.

- Pancha Buta Viveka = Chapter 2

Taittiriya Upanishad – 2nd Chapter – Brahmananda Valli – main Ananda Valli.

Summary in this chapter.

Brahma Vida Aapnoti Param....

Verse 12 :

Pancha Kosha Guha Vilakshanatvam = Verses 2 – 10. Then Nihitatvam / Atmatvam / Satyam – Jnana – Anantham

Each kosha defined and concluded Brahma Atma is different from all.

- All Koshas Savikara – subject to change.
- Brahman is Nirvikara. Therefore, has to be different from Savikara kosha.
- **Verses 11 + 12** : Brahman different from Panchakoshas - available within.
- What is left as remainder is Brahman.
- When I negate all Panchakoshas, and look for Brahman, don't see anything... experience Blankness / Shunyam.

Question : Is Brahman shunyam as madhyadhmikas say – How can you talk about Blankness

– Without someone to illumine blankness.

Law : Nisakshika Shunyatvam Na Sambavati...

- Can't able to talk about blankness if it is not known / revealed. Brahman not shunyam.
- Brahman = Panchakosha Nihitatvam Vartate remains as sakshi...

Question : If Brahman behind as Sakshi of pancha Kosha, how to see sakshi?

Train + learn to look in a new different angle.

- I am Pancha Kosha Vilakshana / Guhatitva / Nihitatvam (inside) / within Panchakosha – witness of Pancha Kosha.
- I am different from Pancha Kosha and am within Pancha Kosha. Then everything falls in. Witness of Pancha Kosha.
- Even after their negation, I am the witness of blankness which comes after negation.
- “Na Kevalam Sakshi Bavam” I am Abava Sakshi
- Bava – Abava Vilakshana.

Bava – Abava Sakshi Buta – Chaitanyam Aham Asmi.

- Brahman can never be objectified by you. Only available for claiming as myself.
- It doesn't have perceptibility / Knowability / Experiencability. It is I – Consciousness principle.

3rd feature : Atmatvam

Verse 13 – 27 : 15 Verses : (Very Important Portion)

- Brahman = Atmatvam
- Brahman = I – Myself. Mahavakya portion.
- Why sakshi Brahman – Not object of experience.

Reason :

- It is Jnantru / Jnantra Abavat..
- If Sakshi has to be identified, objectified, will require another sakshi to objectify sakshi... No 2nd objectifying sakshi chaitanyam available.
- Therefore Jnantru Jnanatvam tasya Abavat

General tendency :

- If something can't be objectified our Conclusions :
- No Brahman / Non existent.
- Not because 1st Sakshi – is absent.
- To objectify no 2nd sakshi available.

Problem :

- Not nonexistence.

Question :

Will conciousness remain unknown?

- Balya Dishu Sarva Vartanapi – Anuvartamana constantly running as Aham.... Antar Sphuram – Sada...

Our Problem :

- When Brahman chaitanyam / Paramatma chaitanyam is experienced as Aham, simultaneously, BMI is also experienced.
- Include BMI in you. Then I am called “Jivatma”.
- Consciousness cannot be objectified & need not be objectified.
- Without objectification it is ever experienced as Consciousness.
- Without requiring proof / Process... , Consciousness ever experienced. Because it is Svayam Prakasha Chaitanyam.
- Svayam – Anubuti = Svayam Prakasha Chaitanyam = Ever Experienced.

Are you Consciousness being?

- Hearing / Reading / Writing / Thinking question because of Consciousness.
- Its ever experienced as Aham.
- Many bodies floating in me. This body also comes + goes.
- Exclusion of Body / Mind complex is viveka – not a physical process.
- I am called Paramatma Chaitanyam.
- Deha Visishta Chaitanyam = Jivatma = Include body
Deha Upahita chaitanyam = Paramatma = Don't include body.
- Understand light falling on hand. With viveka understand hand is not integral part of light.
- Hand comes and goes... light remains same.
- I am Brahman chaitanyam is ever experienced. Our problem is to include Body or not.
- Include Body + Mind ... Jivatma
- Learn to exclude..... Then I myself am Paramatma...

- Don't require new experience of Brahman.
- Brahman = Consciousness and Consciousness is ever experienced.
- Learn to exclude from body – ever experienced consciousness... experienced as Aham ... ever ... Jagrat / Svapna – Sphutan ... Vrijimbate...
- Brahman Anubava – nobody requires ... Adhyastha Paricheda.
- Super imposed limitation has to be knocked off.
- Don't require new anubava.. (Not possible) Doesn't exist. Because Brahman = chaitanyam – ever experienced.
- Svayam eva anubhutat.
- Doesn't require special experience...
- Anatma should become object of special experience.
- In Brahman Jnanam, there is only Vritti Vyapti no Phala Vyapti...
- Not experiencing anything new.
- Negate only old – limitations of Body thrown upon myself.
- Like elephant throwing mud on its body. I am eternally Brahman chaitanyam – throwing.

3 fold mud :

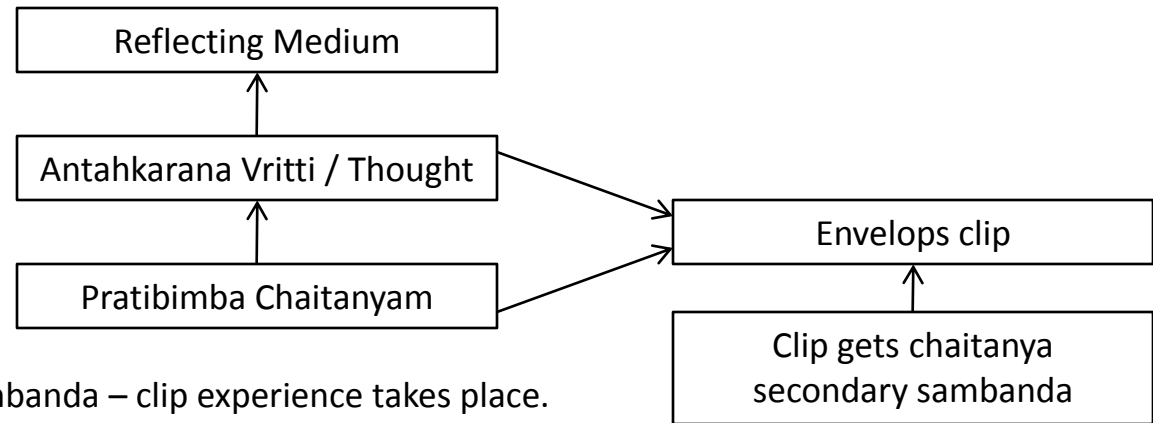
- Sthula / Sukshma/ Karana Sharira...
- Paricheda – Limitations – Superimposed attribute negation is Atma Jnanam.
- That requires Vritti – No exercise required to illumine Brahman. It is Nitya Anubhuti Svarupam.

(14) Meditative Verse :

- Process of experience / knowledge / Jnanam called epistemology = Pramana Shastra.
- Inert clip – never known by me – inert vastu.

What is process mechanism of clip experience?

- When looking at clip... Antahkarana Vritti – thought mode through eye – Goes out – Nana chidra Ghata... Deepas.... and envelops objects....
- Antahkarana Vritti – part of Antahkarana.
- Both Jadam – Belongs to 5 Butas.
- Satwa Guna of 5 elements = Bautikam
- Has special status – Sukshma Shariram – Enjoys – Pratibimba chaitanyam = Chidabasa clip behind head – Vritti doesn't reach clip.
- When Vritti pervades objects, Vritti Pratibimba chaitanyam also envelops clip and clip gets chaitanya sambandha – Jada clip pratibimba gets chaitanya sambanda because Reflecting Medium pervades.



- Because of chaitanya sambanda – clip experience takes place.
- Clip behind head... Vritti doesn't reach clip not in range of pancha indriyas.
- Vritti doesn't have vritti vyapti.
- Reflecting Medium doesn't have pervade...
- Therefore Reflecting Consciousness doesn't pervade. Therefore no chaitanya sambandha... Therefore no experience.

- Experience possible because of chaitanya sambanda. Jada Vastu is experienced because of chaitanya sambanda.
- Before chaitanya sambanda – no experience.
- After Chaitanya Sambandha – experience comes.

Question : How to experience Brahman?

Law :

- When Brahman gets chaitanya sambanda?
- Brahman need not get chaitanya sambanda Brahman itself is chaitanyam. Others experienced because of Prati-bimba chaitanyam.
- Brahman has better version of chaitanyam.
- There is no such thing called Brahman experience at a particular time.
- There is no time when Brahman is away from chaitanyam.
- Milk becomes sweet because of sugar sambanda.

Before Sambanda – Non sweet

After Sambanda – Sweet.

Sugar sweet itself – No sambanda required ever sweet itself.

- Similarly Brahman doesn't require any process of experiencing itself. No special effort required.
- Brahman Anubava process doesn't exist. Svabava not sambanda based agantuka sweetness.

Tamarind – Sour

- Sugar lends sweetness to nonsweet objects and then the objects become sweet – time required.
- Who makes sugar sweet?

No 2nd thing to lend sweetness to sugar.

- Sugars sweetness not a process. Similarly, experience of Brahman – not result of effort / process / meditation / if transcendental experience, we will wait eternally.
- Ever available fact – “Svayam Prakashataha”

(15) Brahman doesn't require 2nd experience at all. There is never objectification of Brahman – or experience of Brahman as an event.

- Chaitanya Sambanda Brahman – doesn't require sambanda. Jada Vastu requires sambanda for experience.
- Earth requires surya prakasha sambanda for becoming bright.
- Moon requires sambanda.
- Surya – Nitya Prakasha Rupaha.

Hastamalikam – 12 Verses :

- Surya Prakasha Drishtanta...
- Atma requires no special experience. Only remove misconceptions... Nityo aplabda Svarupaha Atma – ever experienced but still not object of experience. But nature of Consciousness cant be negated.

(52)

Brahman revealed by :

Taittiriya – 2nd chapter : Brahma Valli...

- 1) Panchakosha vilakshanam – Atma is different from 5 caves / Guha.
- 2) Nihitatvam – Atma exists within Pancha koshas

3) Most important :

Brahman is in the form of sakshi of pancha koshas – illuminator of 5 koshas. Sakshi Brahman cant be objectified. Because it is I the subject, Who objectifies everything.

Brahmanaha Atmatvam – 13 – 27

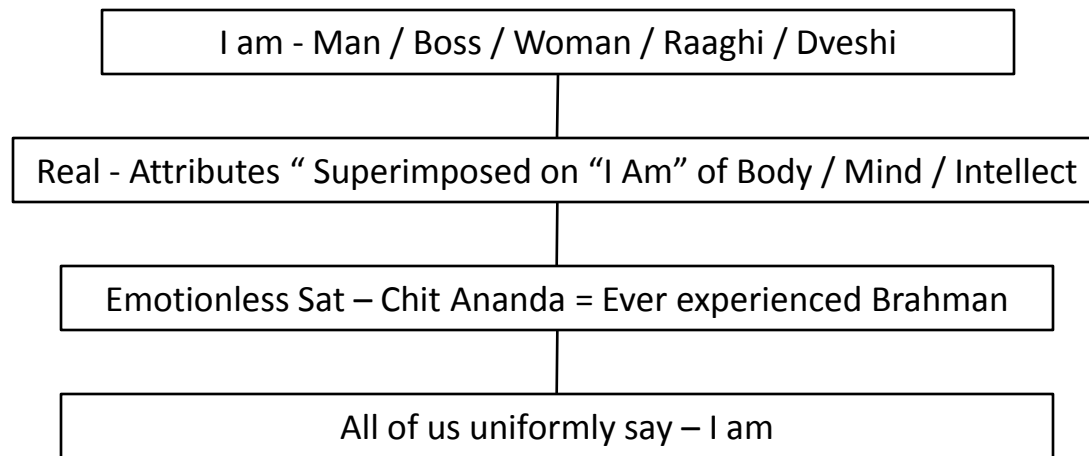
- Sakshi chaitanyam – conciousness is ever subject, never objectifiable, never experienced at a time.
- Ever experienced in and through all 3 states.

Dakshinamoorthy :

- Balya Dishu... Sada Sphutatavam...
- Clip not ever experienced. When we turn eyes, Pramata – I, Pramanam – eye, prameyam clip and mind shouldn't be distracted.
- In mind, Vritti thought process takes place. As a result of thought process, experience takes place.
- Clip experienced through process / effort / time.
- Before thought – clip not experienced
After thought – clip not experienced.
- Conciousness is nature of experience itself. Therefore ever experienced.
- Conciousness = Brahman = ever experienced.
- Brahman - anubava, in form of Aham – not event in time.

What is purpose of Study?

- Upon ever experienced Conciousness – I have falsely added attributes of body.
- Problem – not lack of Brahman experience – “நான்” ever experienced.



- Problem = Transference of attributes to I – with falsely transferred attributes of BMI. I am Called Jivatma.
- After Vedanta, I – retransfer attributes to Anatma.
laziness – to intellect
Emotions – To mind
- Give danam to sharira trayam / Kosha panchakas.
- Whats left = I am – Previously experienced, Now also experienced.
- I stand alone without attributes. Asanga chaitanya Rupena... the very same Jivatma is called Paramatma.

Aim of Vedanta Study :

- Is only negation of attributes. Upanishad Sahishri – 18 chapter – best chapter : Tat Tvam Asi Prakaranam – what happens when mahavakya is uttered to seeker.

Student : Doesn't come to know new thing. Only negates attributes + stops with I am.

- I Chaitanyam – Am – Sat
- Attributeless – indicates Anantatvam.
- Tat Tvam Asi...

- **Sat chit Ananda**

- Not attribute but attributelessness
- Empty vessel – emptiness not positive like white colour....
- Emptiness doesn't indicate presence of a thing but absence of thing.
- Similarly Anantha... not attribute of Brahman..

(15) Brahman not experienced by special effort / event. But as Bodhatma – of Nature of chaitanyam / Consciousness / Svarupam.

- Cant be negated; ever evident as Aham.
- To say - I didn't come to class.... - I am not there - I should be there.

(16) Sruti Pramanam for Brahman :

- Na Tatra Suryo Bhati...

[Brihardanyaka Upanishad : 4 – 3 – 9

Nrisimha Uttara Tapaniya Upanishad : 2

Mundakya Upanishad– 2 – 2 – 11

Katho Upanishad – 5 – 15

Svestashvara Upanishad – 6 – 14]

- Brahman = Atma = Consciousness – ever evident “I”
- Learn to stand separate from body.
- When I identify with body, I can't accept Brahman.

- I forget nature of Conciousness :

- Not part / Product / Property of body.
- Pervades + Enlivens body
- Not limited by boundaries
- Survives fall of body.

Our problem :

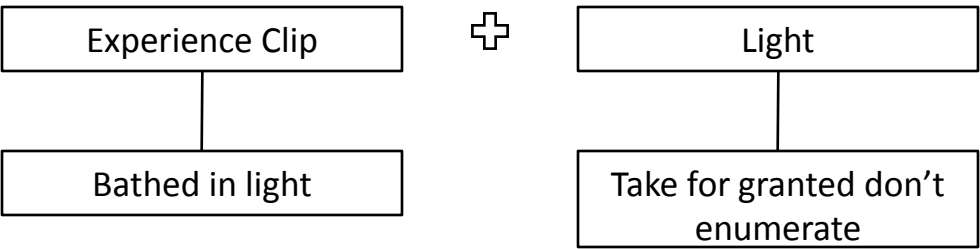
- We forget I – while remembering conciousness and forget nature of conciousness while remembering “I”
- Remember I am space like Conciousness – Body bubble floating...
- I can boldly declare without conflict and without seeking more proof.
- This Atma is self evident. Therefore ever evident. Doesn't require special process to illumine = Svayam Jyoti
Prakarana Brihardanyaka Upanishad.

Nrisimha Uttara Tapaniya Upanishad :

- Akhilat Asmat Puraha Basante....
- Conciousness is experienced even before we experience any other thing.
- Experienced 1st thing is “I”. When waking. Before objective experiences, “I” comes first.
- You must be there to desire....
Atma / Desirer experienced first.
- Atma is “Anubuti” / Basate – before any Anatma experience.

Mundaka Upanishad

Tameva Bantam... Everything experienced, because of Atma experience only.



- Light included in all experiences.
- Pratibodha Veditam...
Don't require special experience to experience – “consciousness”.
- World illumined by light of Atma.

(17) Brihardanyaka Upanishad : 4 – 5 – 15

- Yena Idam Sarvam Janate...
How can subject Atma ever be objectified?

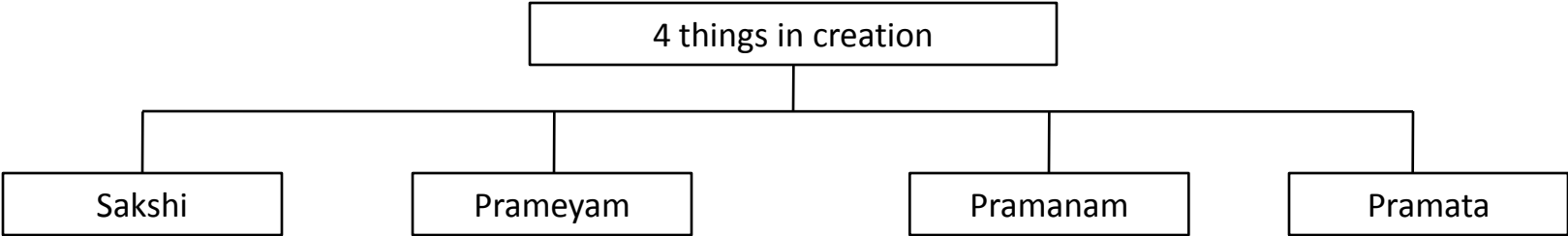
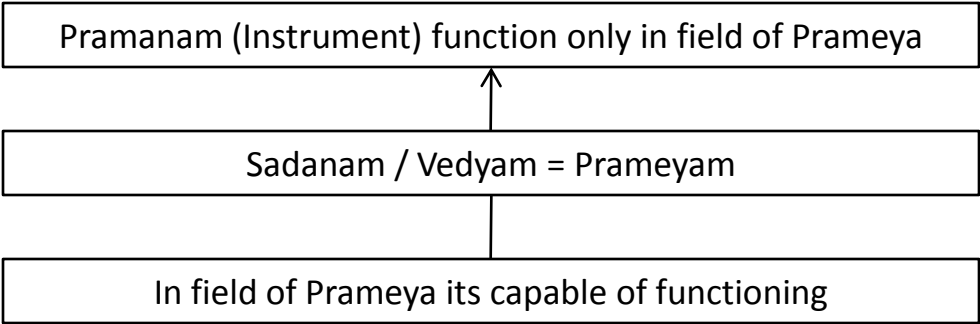
Subject objectifies everything. All know everything because of that consciousness alone. Chaitanyam cant be objectified.

3 POSSIBILITIES		
- Jadam cant know because Jadam	- Chaitanyam cant know itself as eyes can't see themselves	- Chaitanyam can't be known by another chaitanyam - Because no 2 nd chaitanyam

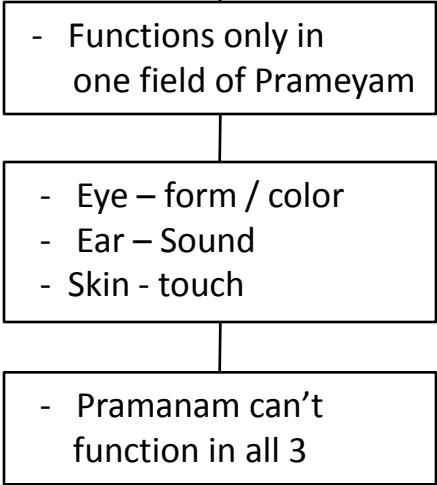
How do you work for experience of Brahman Anubava?

How can knower be ever known?

With what instrument can you know?



- Pramanam cant objectify Prameyam
- Eyes cant see eyes
- Ears cant hear itself.
- Knife cant cut itself.
- Instrument can't function on itself.
- Knife cant operate on itself.



(13) Pramanam cant function in field of Pramata.

- Instrument can't function in field of agent who is handling the instrument.
- Knife can't cut and operate on the left hand which is holding it but can operate on right hand.

1st Lesson :

- Instrument functions only in field of objects

2nd Lesson :

- Instrument doesn't function in field of instrument

3rd Lesson :

- Instrument doesn't function in field of Agent.
- One who is the operator / using the instrument.
- Pramanam can't function in field of Pramata itself. Therefore function in field of Sakshi.
- Pramanam has no access to sakshi at all and you are using pramanam for Brahman Anubava to come. It can never happen... Pramanam functions only in prameya... not in other 3.

(18) Svetashvara Upanishad : 3 – 19

Keno Upanishad : 1 – 4

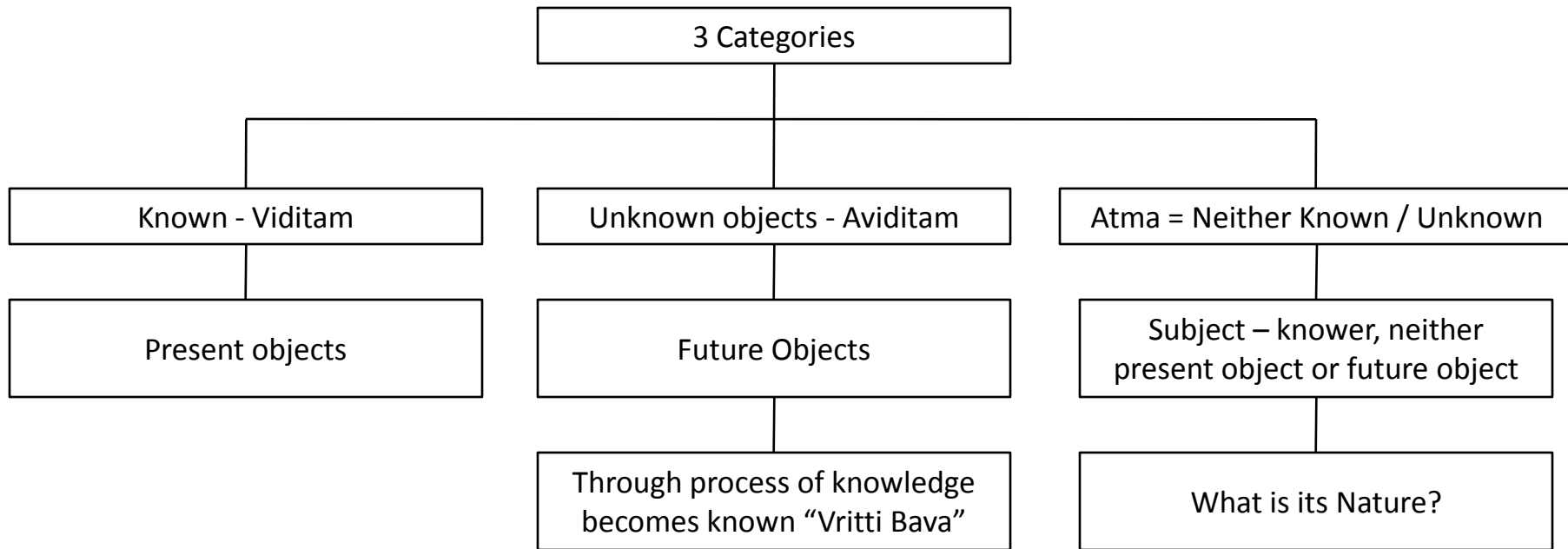
- Anyat Vedatat – Vidita....
- Atma alone objectifies everything. Mind and sense organs illumined by Atma and through them world is illumined.
- Atma evident as Aham. Aham without objectification.

Brihardanyaka Upanishad :

- Yat Sakshat Aparokshat – Brahma.
- That which is ever evident as I is Brahman.

Kena Upanishad :

- That Atma is different from known and unknown category.



- It is of nature of consciousness.
All known things Jadam – Veditam
All unknown things Jadam – Aviditam – Become known later.
- Atma different from Veditam + Aviditam. Its ever evident to all.
- Work for negation of limitations of body.
- Brahman anubava not lacking. Don't work for anubava.
- Body you have to renounce not gain. You have thrown upon yourself.
- Its borrowed from Naishkamya Siddhi... by Sureshvaracharya... Chapter 3 – 38.

Atma :

- Nihitatvam – obtaining within.
- Vilakshanatvam – different.

Brahman :

- Something inside every individual and behind the 5 Koshas.

Question :

- In what form it exists?
- It exists in form of Sakshi of 5 Koshas?
- How can I experience Sakshi?
- Can't experience as an object. Because it is you yourself : - "Claim as I – myself". Paramatma is behind 5 Koshas.

Atmatvam = 13 – 27

(19) Brahman being myself – doesn't require separate experience to prove Brahmatma.

Existence of myself = ever experienced Consciousness no proof required.

(20) Person can never say I have not experienced consciousness – Consciousness ever experienced as "I" conscious being, living being, sentient being, have sentiency, conscious.... Ever obtained fact.

- Consciousness – not yet experienced by me – is wrong thinking.
- I am waiting for experience of Consciousness in Nirvikalpa samadhi – wrong thinking.

Example : Do I have tongue or not?

Remember 4 feature of Consciousness :

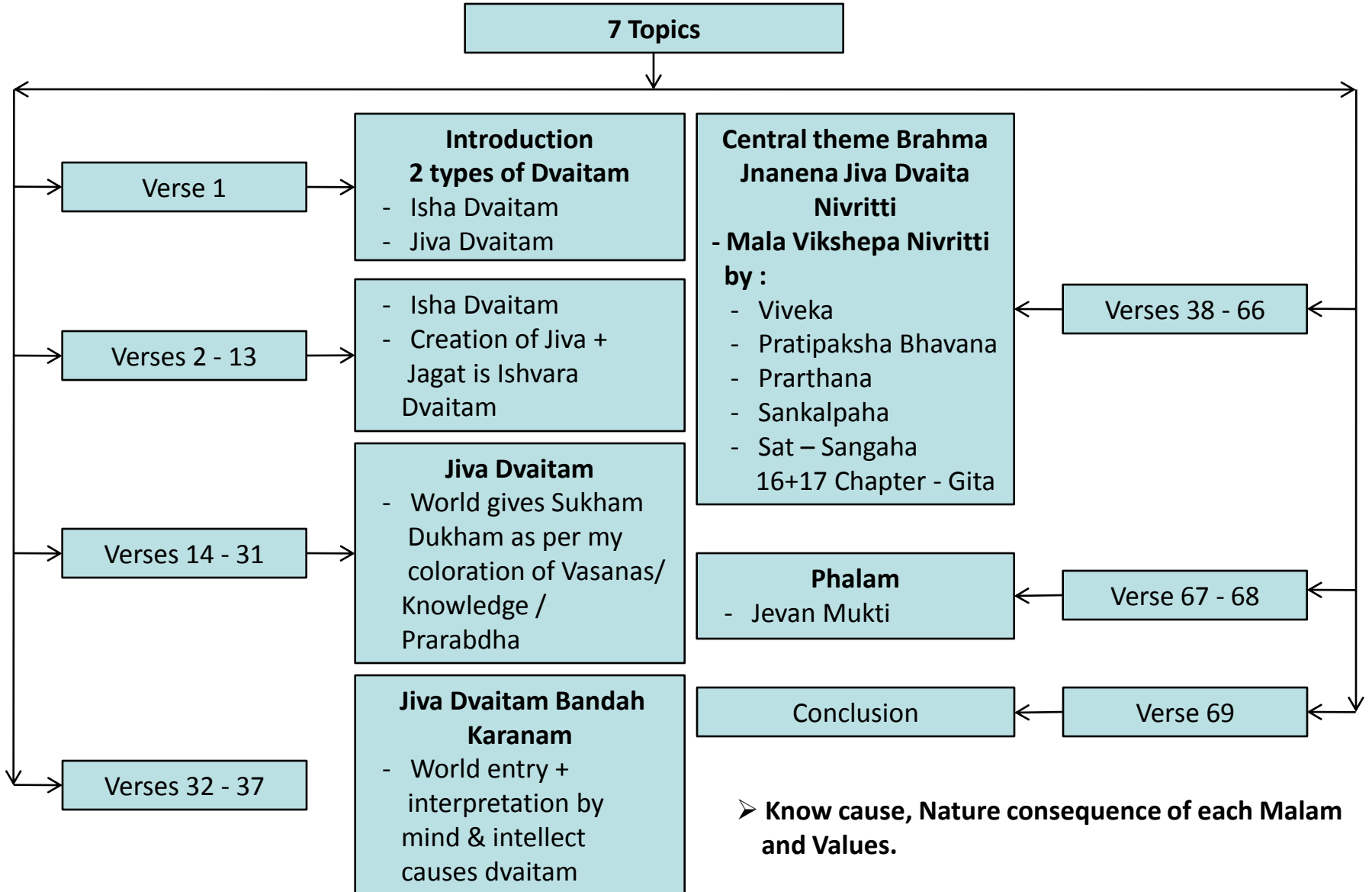
- Not part....
- Such ever experienced Consciousness is called Brahman. Then can say – "Aham Brahma Asmi".

CHAPTER 4
“DVAITA VIVEKA” PRAKARANAM
69 VERSES

SUMMARY – CHAPTER 4

“DVAITA VIVEKA” PRAKARANAM

69 VERSES

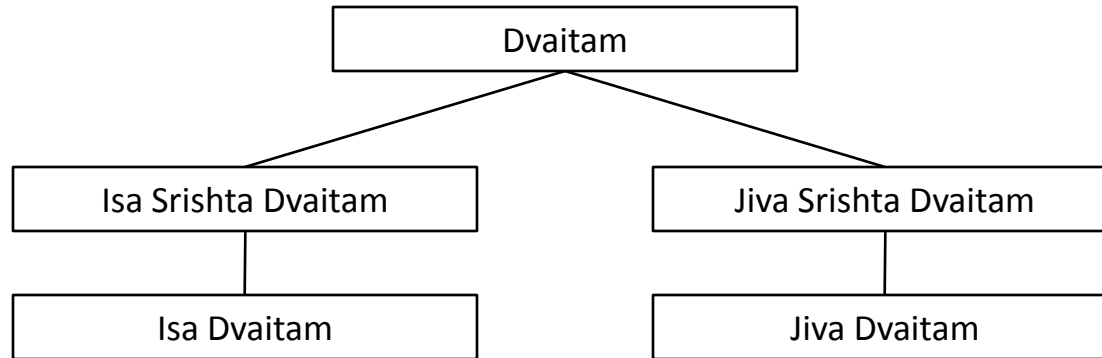


Verse 1 :

Introductory Verse :

Dvaita Viveka :

Discrimination between 2 types of Dvaitam.



Purpose of Discrimination :

One is harmless + other harmful

Like HCL – Good Cholesterol

LCL – Bad Cholesterol

Negate harmful one + retain harmless one.

Negation of harmful Dvaitam removes Samsara.

Samsara Nivritti = Mukti.

Verse 2 – 13 : Isha Dvaitam

Srishti in every Rig / Yajur / Sama / Atharvana Veda mentioned.

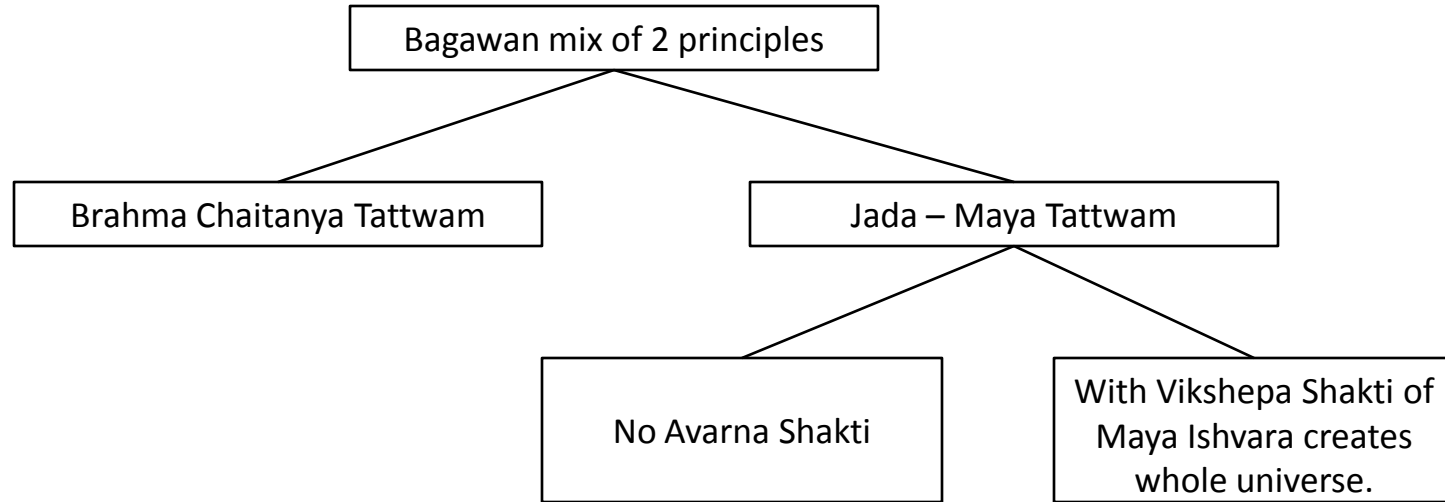
Ishvara + Ishvara srishti is Apaurusheya Vishaya. Not available for Pauresheya Pramanam. Beyond range of pratyaksha.

Neiyayika :

- Ishvara can't be proved logically.
- Vedanta proves logically that Ishvara cannot be logically proved.

Brahma Sutras – 2 & 3...

- Ishvara can't be logically known.
- Therefore, his function – Srishti can't be known... how to know his work?
- Therefore veda is our shelter.



1st : Bhuta Srishti.

2nd : Bhautika Srishti physical + subtle bodies.

- After creation, he lends his own image – his chidabasa – reflection given to every sukshma shariram.
- Chidabasa Anupravesa is production of jeeva by Ishvara.

Chandogyo Upanishad :

Aneha Jeevena... Atma Anupravesha....

- Ishvara creates world + Jeevas by entering every sukshma sharira chidabasa chaitanyam.
- Infinite Jivas / Sukshma Sharirams.
- Entry or formation of chidabasa..
- Each chidabasa called Jiva.
- Upto arrival of Jeeva – Ishvara Srishti.
- Rest is jeeva srishti...

Verse 14 – 31 :

- Jeeva Srishti + Jiva Dvaitam.
- When Ishvara creates world he uses maya shakti.
- Maya – under Ishvara is innocent humble principle. Doesn't wag tail.
- Doesn't harm Ishvara. Serves Ishvara. Makes available her vikshepa shakti.
- Aavarna Shakti is under control of Ishvara. Doesn't cover Ishvara.

Gita :

Chapter 4 – Verse 6 :

Sanskrit Vocal

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Transliteration

*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san
prakṛtim svām adhiṣṭhāya sambhavāmy ātma-māyayā*

SYNONYMS

ajah--unborn; *api*--although; *san*--being so; *avyaya*--without deterioration; *atma*--body; *bhutanam*--all those who are born; *isvarah*--the Supreme Lord; *api*--although; *san*--being so; *prakrtim*--transcendental form; *svam*--of Myself; *adhisthaya*--being so situated; *sambhavami*--I do incarnate; *atma-mayaya*--by My internal energy.

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

- In case of Ishvara, Vikshepa shakti alone active.
- Aavarna shakti not active.
- All ignorant – I am none other than Brahman, Nirvikara chaitanyam.
- Body / Mind is false projection of maya.
- Use it as an instrument instead of being a slave.
- Jiva trapped – Anaadi kala pravirtake....
- Jiva identifies with body and becomes Karta / Bokta and accumulates bundles of Punya / Papa Karmas.
- When ignorant jeeva with punya papa karma looks at world, then the world becomes a Jiva Bogya Vishaya. (Bogya Prapancha – confronted by Jiva)
- From Ishvaras Angle – Karya Prapancha.

Punch words of this Chapter :

FROM ISHVARAS ANGLE	FROM JIVAS ANGLE
- Karya Prapancha	- Bogya Prapancha
- World : Krida for Ishvara (Shivananda Lahari)	- Capable of Giving Sukha/Dukha – “Boga” depends upon Karma of Jiva
- Means, world does not affect Ishvara	- Karmas vary. Conditions decided by Body & Karma.

- Ishvara Dvaitam and Jeeva Dvaitam not 2 separate entities – but one and same world from 2 angles.

Technical :

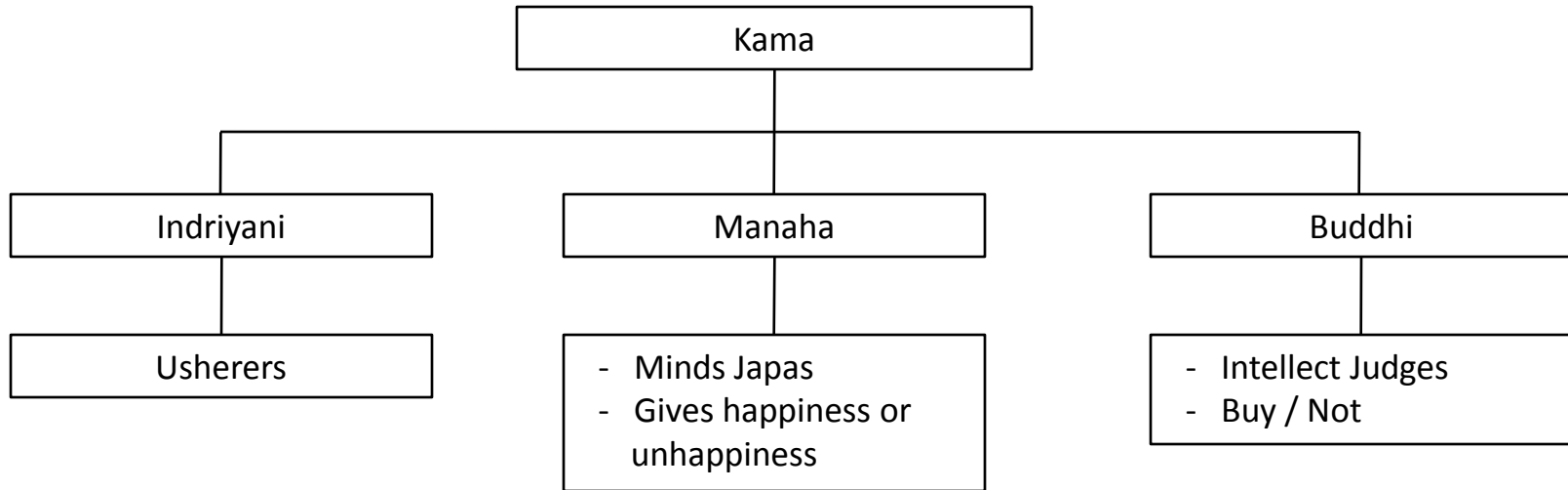
- **1st** : World should enter my chidabasa. Without that, world can't give Sukham / Dukham.
- World should enter and become Tat Tad.... Akara Vritti – and become Aantara Prapancha.
- Entry because of Karma.
- Some enter as per Karma.
- What doesn't enter is not Bogya prapancha.

Therefore Prayer : Badram Karnebhi...

- Let my mind be Badram. World enters through 5 sense organs. Once they enter my mind; according to my vasanas, Knowledge, misconceptions, my internal world gets a coloration.
- “Barya / Snusha / Nanandne / Koshitu”
- Woman one – 10 family members see her differently.... Angel / Devil.
- World capable of giving Sukham / Dukham. Because of my Vasana / Karma / Upbringing / Knowledge. This is Jeeva Srishti.

Verse 32 – 37 :

- Jeeva Dvaitam alone is bandha karanam. What enters your mind and what you subjectively perceive.
- Entry is required to become Bogya Vastu.
- Subject interpretation – creates varieties of emotions.
- In Class some tall guy in front / with coat + suit / our interpretation / 3 factors contributing to Kama.



Jiva Srishti Dvaitam :

- Bandah Hetuh - Not Ishvara Dvaitam.
- Previous generation had better Punyam.
- Chunk of world falling on our minds huge today.
- How he logically proves? Anvaya / Vyatirekha method
- When bad news enters mind... Grief
- When bad news not entered No grief.
- Enter + interpret ... Responsible for Jiva dvaitam which alone affects Jiva.

Verse 38 – 66 :

- Central theme – Brahma Janena Jiva Dvaita Nivritti....
- Jiva Dvaitam alone cause of Bondage. Don't do anything with Ishvara Dvaitam. World requires no improvement.
- Perception + perspective response requires refinement.

3 Punch Statements :

- World can't be removed
- World need not be removed
- World should not be removed
- Removal of world = removal of Guru + Shastra which are required for Moksha.
- Jiva Dvaitam should be removed and it can be removed.

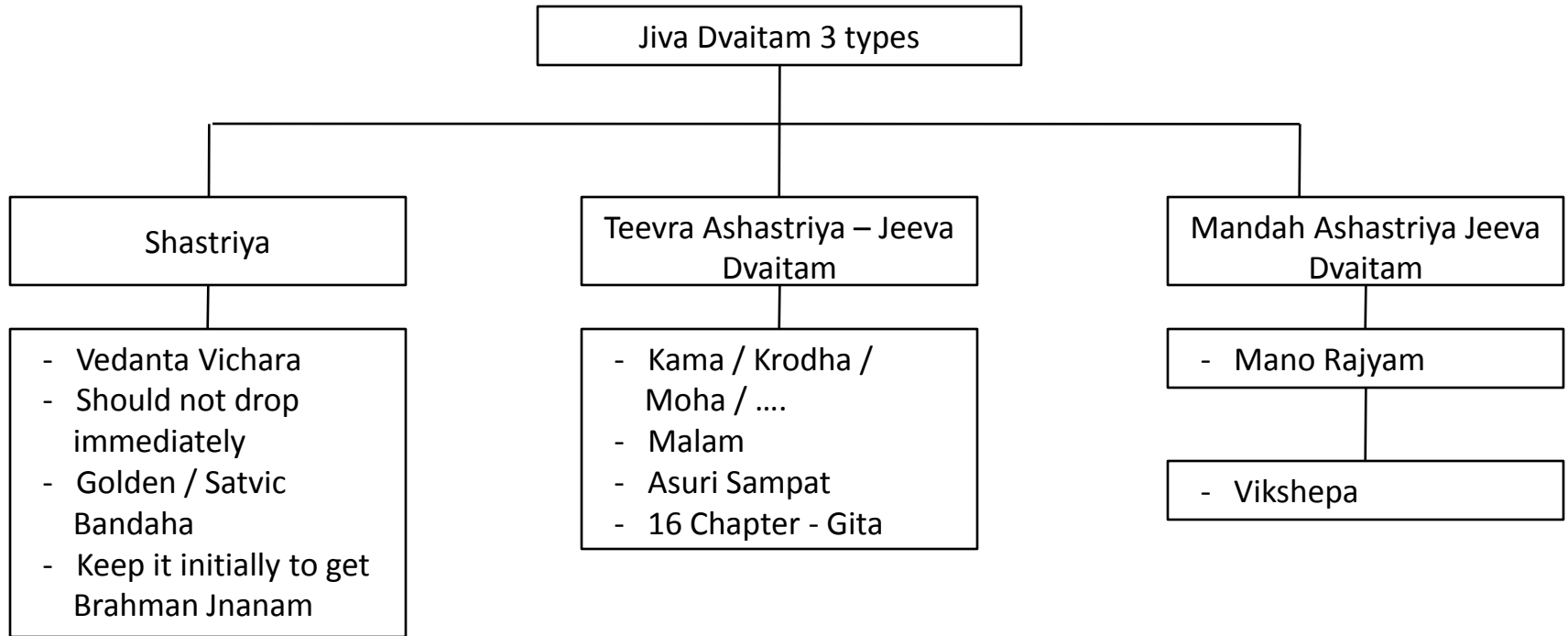
How many methods? Routes?

- Only one way – Brahman Jnanat eva, Dvaita Nivritti Praptihi.

What is the logic?

- Is this Dvaitam satya or mithya?
- Abadyam = Satyam = What can't be removed.
- World can be removed only if it is Mithya and Mithya Vastu can be removed only by knowledge.
- Rope – Snake
 - Need not be driven away
 - Can't be caught
 - Goes by rope knowledge
- In Samadhi, world doesn't enter and no interpretation – how long can you sit. Have to confront the world after Samadhi = Avasta. With sanchita karma + ignorance, we can't sit permanently.

- Yoga to prepare personality.
- Ishvara Dvaitam need not be handled.
- Jiva Dvaitam alone needs to be handled.



- Don't depend on Vedanta Vichara....

1st : Use scriptures - Takes essence / grain and throw husk.

- After coffee throw disposable cup...

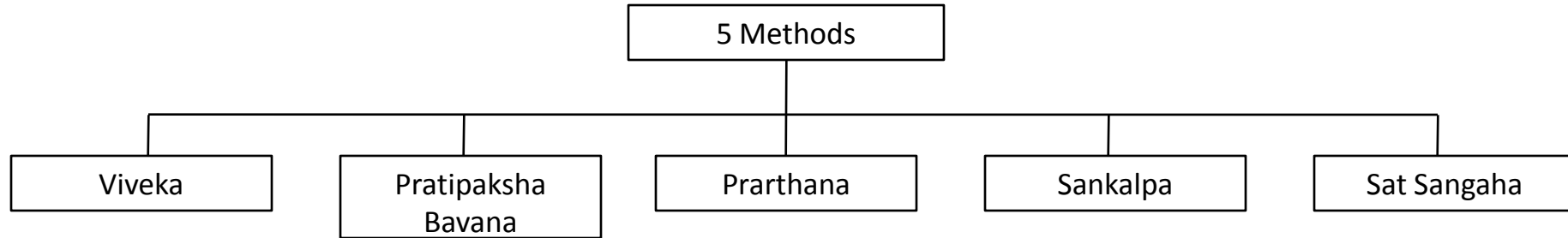
- Vedanta = Amruta Varshini
- Tatra Veda, Aveda Bavati – Na Guru / Na Sisya... Chidanda Rupa.
- Live your knowledge.

2nd : Mala Nivritti :

- Should do before coming to vedanta. Its qualification for vedanta vichara....

16 + 17 Chapter – Gita :

- If Malam is there, intellectual knowledge only without grasping power.



- Understand cause, nature, consequence of each.
- Positive and negative emotions. More you understand mind gets refined / positive and turns away from negative.
- Finally, be convinced and give up...

(2) Pratipaksha Bavana:

- For every negative thought practice relevant and positive thought.
- Hate – Love....

(3) Prarthana....

- Te mayi santu... Dhyane....
 - Give me good qualities....
- “Kamaladahit Ashtakam”

Prayer – addressed to Saraswati. From Vishnus Navel, lotus came... then Brahma came. Mrs. Brahma is Saraswati.

(4) Sankalpaha – Auto suggestion

- Daily morning – practice one virtue. Will not criticise. Tell only good things.

(5) Sat Sangha... Association with “Sat – Purusha”

Shudda – free from malam. Stone fragrant under mullai tree.

Remember 5 as :

Viveka / Pratipaksha Bavana / Prarthana / Sankalpa / Sat Sangaha.

Mandah Ashastriyah:

- Wandering, restless mind.
- Use Nindhyasanam / Ashtanga Yoga Samadhi Abhyasa.
- Vivekchoodamani Samadhi Abyasa – “255 – 413” – 158 verses!
- Learn to dwell on vedantic teaching.
- Sit in one place for 15 minutes and dwell on teaching.
- Once Mala + Vikshepa gone, Jnanam becomes Jnana Nishta. If removed before Sravanam, Sravanam gives Jnana Nishta.
- Jnana Nishta called Jeevan Mukti. Upto 66 is Mala – Vikshepa Nivritti.

Verse 67 – 68 : Phalam

a) Jeevan Mukti = Jnana Nishta Prapti / Sthirapragya

Previously identified with Ahamkara. Bondage still real. After Atma Jnanam – claim muktaha. More I see mukti, in contrast with bandaha, more excited I am. Mukti exciting in the beginning and it also goes away. Therefore bandah + Moksha both Mithya.

- Jnani stops claiming I am mukta. Both are Ahamkara Abimana. Therefore, Na Dharmo, Na shastro... Na Kamo, Moksha... Sivoham.

1st : Mukti – Brahnavitu

2nd : Ateeta – Braheiva

Verse 69 : Conclusion

- Did dvaita viveka for elimination of jeeva dvaitam, to attain liberation, and be free from jeeva Dvaitam & Samsara.

CHAPTER 5
MAHAVAKYA VIVEKA PRAKARANAM
8 VERSES

LECTURE – 7

SUMMARY

5th Chapter : Mahavakya Viveka

Meaning of 4 sample Mahavakyas 2 Verses – for each Mahavakya 8 Verses.

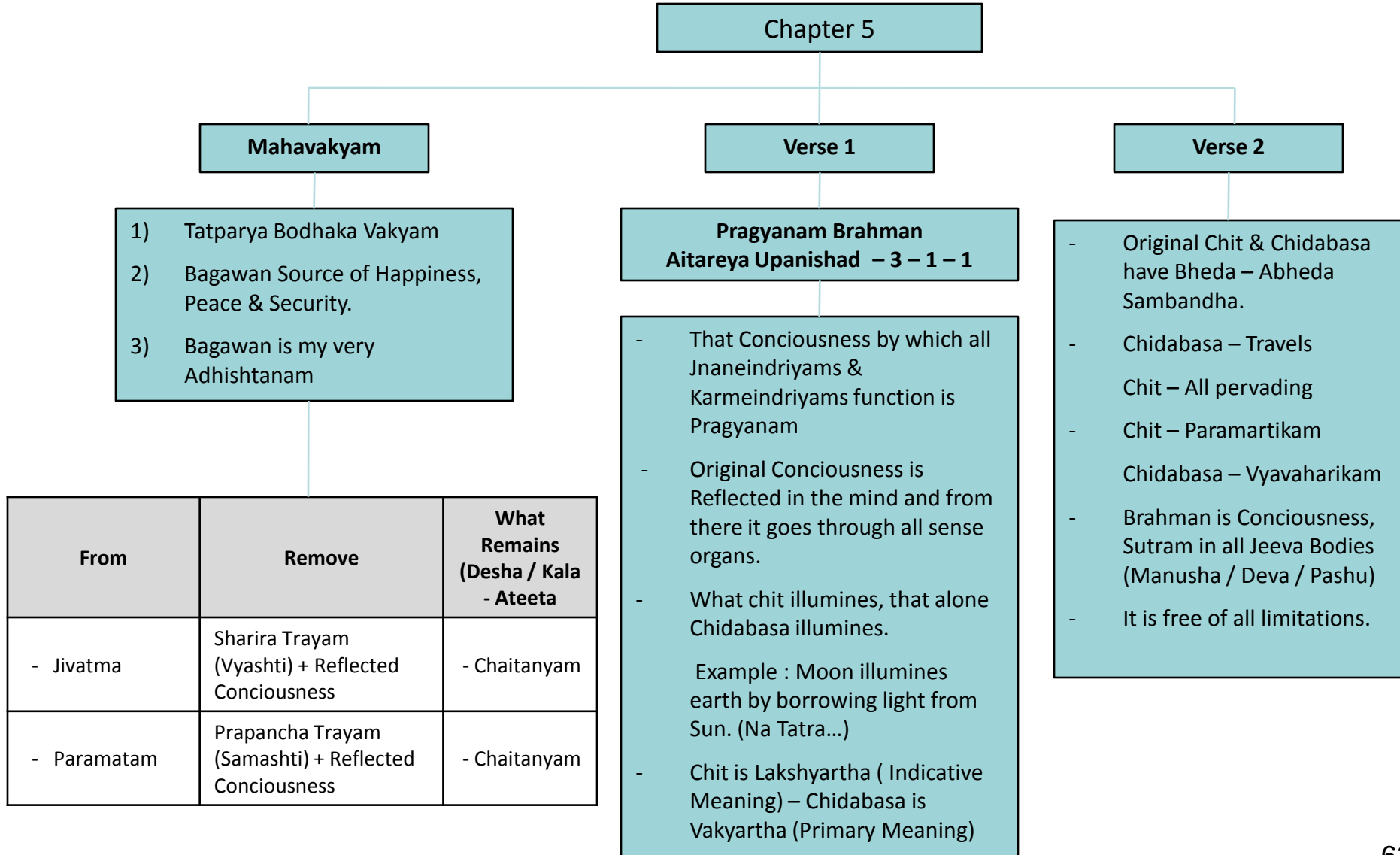
Rig Veda	Shukla Yajur Veda	Sama Veda	Atharvana Veda
Aitareya Upanishad	Brihadaranyaka Upanishad	Chandogyo Upanishad	Mandukya Upanishad
Verses 1 & 2	Verses 3 & 4	Verses 5 & 6	Verses 7 & 8

S. No.	Veda	Upanishad	Reference	Mahavakya
1.	Rig	Aitareya Upanishad	3 – 1 – 1	Pragyanam Brahma
2.	Shukla Yajur Veda	Brihardanyaka Upanishad	1 – 4 – 10	Aham Brahma Asmi
3.	Sama Veda	Chandogyo Upanishad	6 – 8 – 15	Tat Tvam Asi
4.	Atharavana Veda	Mandukya Upanishad	2 nd Mantra	Ayam Atma Brahma
		Brihardanyaka Upanishad	Madhu Brahmana Last Portion	Ayam Atma Brahma

SUMMARY – CHAPTER 5

MAHAVAKYA VIVEKA PRAKARANAM

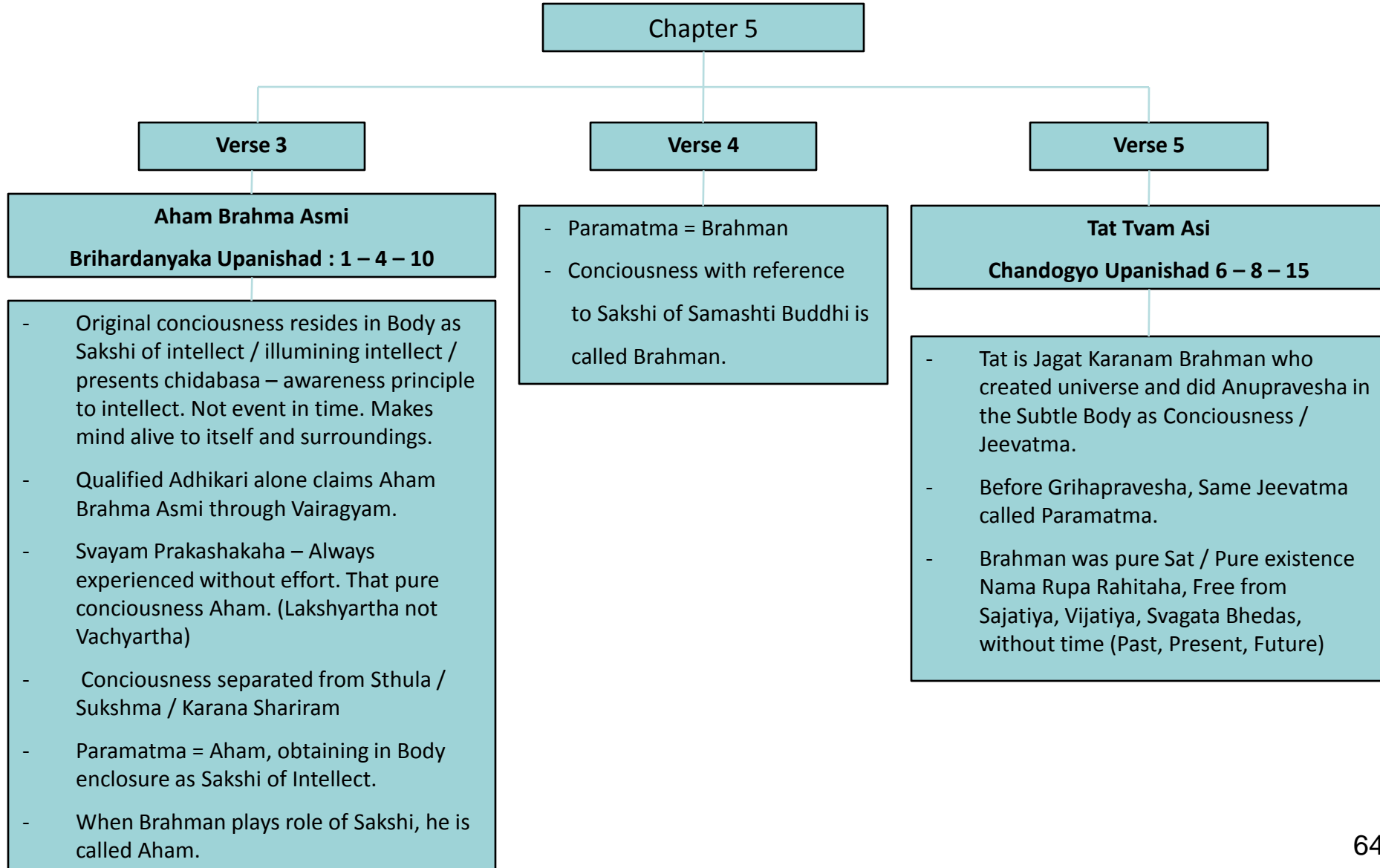
8 VERSES



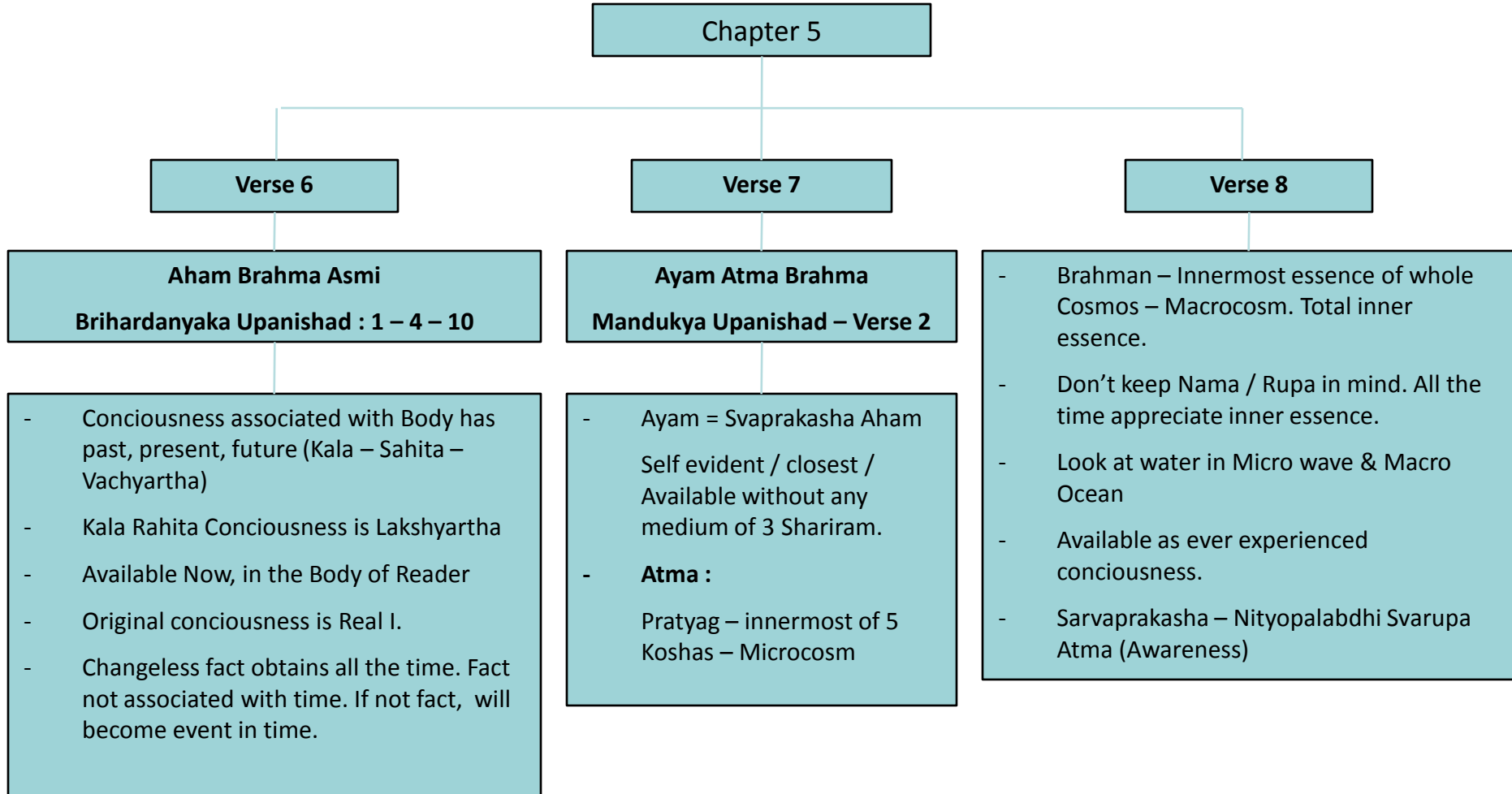
SUMMARY – CHAPTER 5

MAHAVAKYA VIVEKA PRAKARANAM

8 VERSES



SUMMARY – CHAPTER 5
MAHAVAKYA VIVEKA PRAKARANAM
8 VERSES



CHAPTER 5

VERSES 1 – 8 (Lecture 5, 6, 7)

LECTURE 5

Mahavakya Viveka : 8 Verses

Introduction :

- Final chapter of 1st Viveka Panchakam..
- Tattwa / Buta / Kosha / Dvaita / Mahavakya

Analysis of Mahavakyam :

Definition : Any Vedic Statement which reveals oneness of Jivatma (J) & Paramatma (P) is called Mahavakyam.

- Jivatma / Paramatma - Aikya Bodhaka Vakhyam
- Content – Aikyam

Example :

- Tat Tvam Asi
- Sayashyam Purusha... Divya.... Saekaha
- Avaantara Vakhyam – other statements – prepares for revelation of Aikyam called preparatory Vakyams.
- Like Pancha Kosha – Talks only about Jeevatma No Pramatta.
- Srishti Portion talks only about Paramatma – No Jivatma or Aikyam. They have no relevance themselves.

Do not have independent Validity (Tat Paryam).

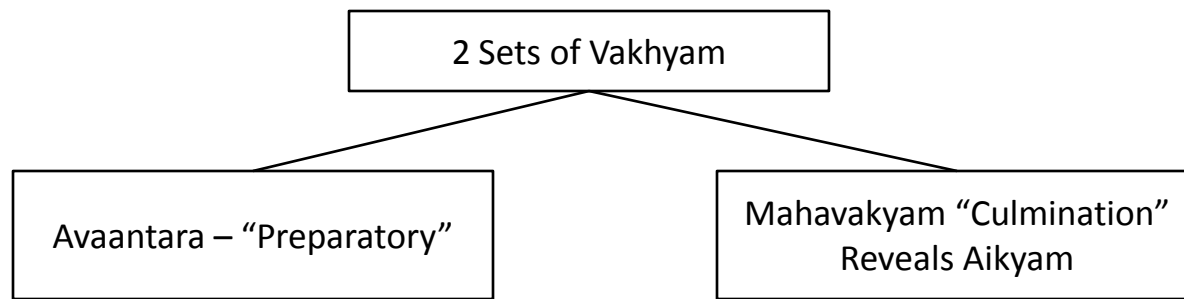
Mahavakyam alone has Validity (Tat Paryam)

- Actual wedding 2 minutes – Muhurtam time. Preparations many – Right from Engagement, Kancheepuram trip. All don't have purpose by themselves.

- Travel – part of wedding function, therefore meaningful.
- Avantara Vakhyam – Svataha Tat Paryam Nasti.
Minus wedding – All activities on both parties futile & waste.
Without Mahavakyam, Avaantara Vakhyam have no relevance.

Mahavakya Definition :

- Tatparya Bodhaka Vakhyam, which reveals central purpose of upanishad.



What is Benefit of Aikya Jnanam?

- Produces Aikya Jnanam in the mind of the student.
- It is Pramana Vakhyam. Pramanam Janayati.
- Shabda Pramanam is supposed to Generate Prama – Aikya Jnanam.

What is Benefit of Aikya Jnanam?

- Bheda Krama Nivritti.
- Removal of misconception that there is a distance between me & god. Scatters away delusion.

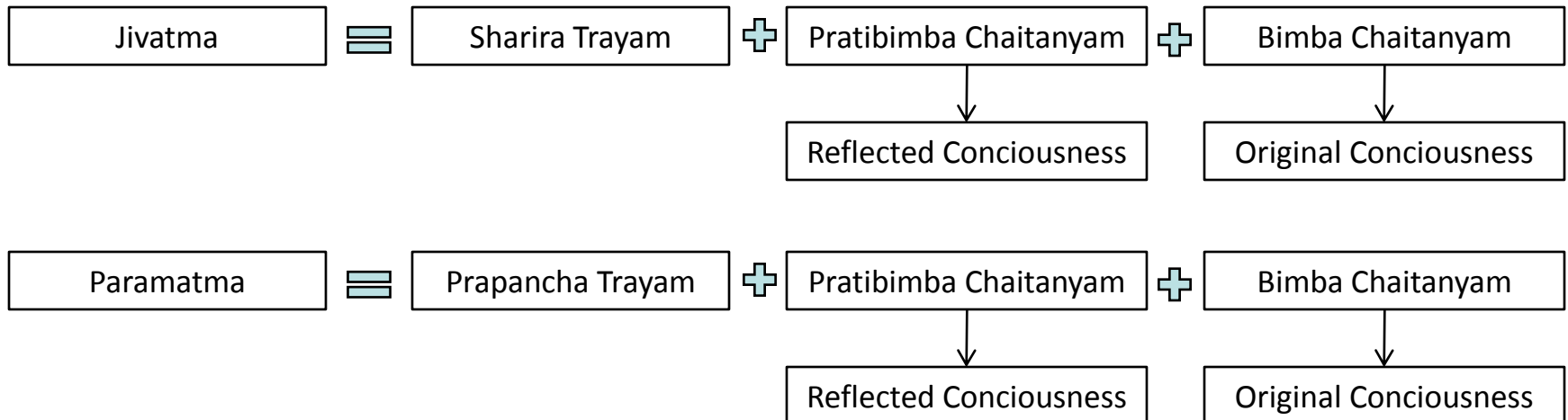
Why remove delusion?

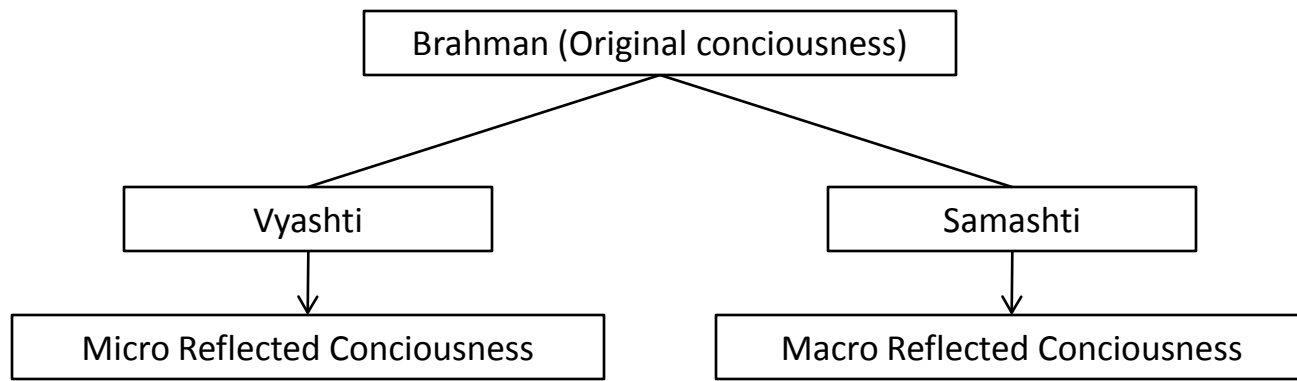
- Crucial Delusion.
- Bagawan source of Peace / Happiness / Security (PHS).

- I feel PHS is away. Searching for PHS is a mirage.
- Moksha = Converting struggles into game called Leela.
- Conversion requires removing delusion – “Bagawan source of PHS is away.”
- **Knowledge says** : Bagawan is my very Adhishtanam / Svarupam.
- Therefore Mahavakyam – Gives liberating knowledge crucial.

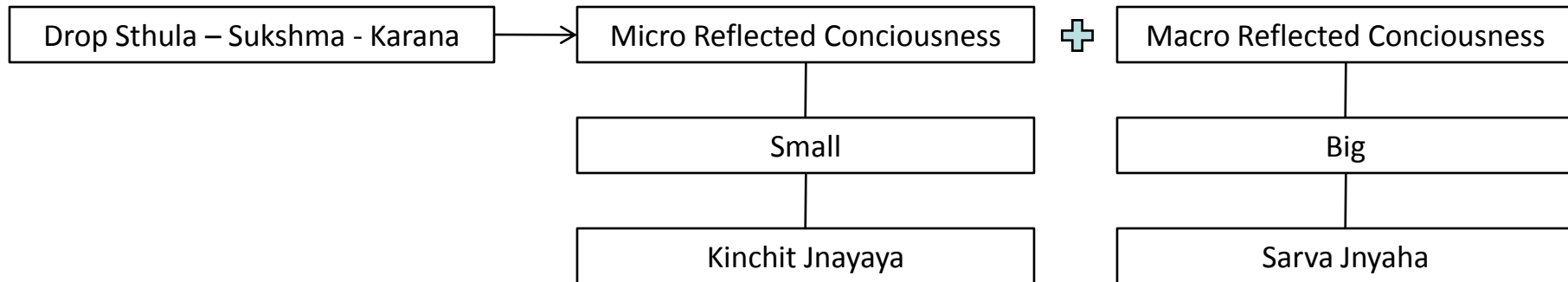
How Shastra conveys Jivatma / Paramatma – Aikyam + how are we to understand?

- Panchadasi – 1st Chapter = Mahavakya - Jahati Lakshana
- Ajahati Lakshana





- Original Consciousness = Not Micro / Macro
Not Vyashti / Samashti
- Vyashti Shariram because of Reflected Consciousness...
- Aikyam only in one component.
- Reject – other levels by Baga Tyaga....



- Reject in terms of Understanding.
- Original Consciousness – Bimba / Upahita / Sakshi Chaitanyam
- Remove small & Big from Jivatma / Paramatma...

Jivatma / Paramatma – Adjectives go away – Jiva + Param go away – Atma remains.

- Desha / Kala – Nir Muktah...
- Shanta Ananda ... Avabodhamana...
- This is wedding ceremony
- Abhedha / Aikyam – w.r.t. Original Consciousness
- 4 levels Bheda – 4 votes – Bigger.
- Original Consciousness – only one... not available for seeing / hearing.

Why showcasing Abhedha + Brush Aside prominent Bheda?

Answer : Domination - Bheda

- Abhedha one.

Why important?

- Abhedha = Reality
= Satyaha.
- Genuine one 100 Rupees note better than 4 - 500 Rupees fake.
- Doesn't contain Peace / Happiness / Security (PHS)....
- Can't help .. Abhedha is there in Vyavaharika.. Superficially – utility is there.
- Want to buy Peace / Happiness / Security (PHS) ... have to come to Abhed..

Sanskrit Vocal

असद् वा इदमग्रासीत् । ततो वै सद्जायत ।
तदात्मानं स्वयमकुर्वत । तस्मात् तत् सुकृतमुच्यत इति ।
यद् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा
नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष
आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति ।
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष
एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

Transliteration

asadva idamagra asit.h . tato vai sadajayata .
tadatmana{\m+} svayamakuruta .
tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .
rasa{\m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah
pranyat.h . yadesha akasha anando na syat.h .
esha hyeva.a.anandayati .

yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam
\medskip
pratishtam vindate . atha so.abhayam gato bhavati .
yada hyevaisha etasminnudaramantaram kurute .
atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .
tadapyesha shloko bhavati .. 1.

TRANSLATION

“In the beginning all this was non—existent. From it was born what exists. That created Itself by Itself; therefore It is called the self—made.” That which is Self—made is flavour; for truly, on obtaining the flavour one becomes blissful. Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss. When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness. If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

- Udara Mantram Kurute.
- Ishvara can't give permanent security in Vyavaharika plane, Ishvara has to function as Srishti / Sthithi / Laya Karta.
He is cause of Janma + Marana (to clean the world.)
- To cross mortality, have to go beyond Ishvara.

Mandukya Upanishad – Advaita Prakaranam – 1st Sloka :

- Upan Ashnute Karma...

Sanskrit Vocal

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं
भवद्भविष्यदिति सर्वमोकार एव ।
यच्चान्यत्रिकालातीतं तदप्योकार
एव ॥ १ ॥

Synonyms

इति This (visible) सर्वं all ॐ Om इति एतत् this अक्षरं
letter तस्य its उपव्याख्यानं explanation. भूतं the past
भवत् the present भविष्यत् the future इति सर्वं all ॐ
कारः the Om एव verily. अन्यत् the other च and
यत् what त्रिकालातीतं the transcendental, beyond time
तत् that अपि also ॐ कारः Om एव verily.

TRANSLATION

All is the letter Om. It is explained thus :
all that was, that is, and that will be is the
Om. And also what is beyond all time is
verily the Om.

- Devotee / Diety Upasana has Jiva / Ishvara Bheda. It is relevant till Sadhana Chatushtaya Sampatti comes.
- Have to transcend by Aikya Jnanam generated by Mahavakya. Therefore it is crucial.
- Mahavakyas in veda Purva Baga also. All Vedas uniform in their teaching.
- Therefore vidyaranya takes 4 samples from 4 Vedas. Gathi Samanya Nyaya congruity consensus logic.

S. No.	Veda	Upanishad	Reference	Mahavakya
1.	Rig	Aitareya Upanishad	3 – 1 – 1	Pragyanam Brahma
2.	Shukla Yajur Veda	Brihardanyaka Upanishad	1 – 4 – 10	Aham Brahma Asmi
3.	Sama Veda	Chandogyo Upanishad	6 – 8 – 15	Tat Tvam Asi
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1) Rig Veda :

Aitareya Upanishad : 3 – 1 – 1 Pragyanam Brahma

Sanskrit Vocal

हरिः ओं । भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि
जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्वि-
जिज्ञासस्व । तद्वद्ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

TRANSLATION

Harih Om. Bhrigu, Varuna's son, approached his father Varuna saying, "Oh Reverend sir, teach me Brahman." He (Varuna) said this to him (Bhrigu). "Food, Prāna, the eye, the ear, the mind and the speech (are Brahman)." He said to him "That from which these beings are born, That by which, being born, these beings live—That which they go to and enter into—know That ; That is Brahman." He performed a penance. And having done that,—

Sanskrit Vocal

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेत्, अहं ब्रह्मा-
स्मीति । तस्मात्तत्सर्वमभवत् ; तद्यो योनां प्रत्यबुध्यत
स एव तदभवत्, तथर्षोणाम्, तथा माणाम्; तद्धैत-
त्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मत्वं सूर्यश्चेति ।
तदिदमप्येतर्हि य एव वेद, अहं ब्रह्मास्मि, स इदं सर्वं
भवति, तस्य ह न देवाश्चनाभूत्या ईशभात्मा ह्येषां स
भवति ; अथ योऽन्यां देवतामुपास्ते, सोऽसावन्योऽहम-
स्मीति, न स वेद, यथा पशुरेवं स देवः । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेव पुरुषो देवान्
भुनक्ति ; एकस्मिन्नेव पशावादीयमानेऽ भवति, किमु
बहुषु ? तस्मादेषां तन्न प्रियं यदेतन्मनुचिद्युः ॥ १० ॥

Transliteration

brahma vā idamagra āsīt tadātmānamevāved
aham brahmāsmīti
tasmāttatsarvamabhavat
tadyo yo devānām pratyabudhyata sa eva tadabha-
vat tatharṣiṇām tathā manuṣyānām
taddhaitatpaśyannṛṣirvāmadevaḥ pratipede 'ham
manurabhavaṁ sūryaśceti
tadidamapyetarhi ya evaṁ vedāham brahmāsmīti
iti sa idaṁ sarvaṁ bhavati - tasya ha na devāśca-
nābhūtyā īśata ātmā hyeṣāṁ sa bhavaty
atha yo 'nyām devatāmupāste 'nyo 'sāvanyo 'ham-
asmīti na sa veda - yathā paśurevaṁ sa devānām
yathā ha vai bahavaḥ paśavo manuṣyaṁ bhuñjyur
evamekaikaḥ puruṣo devānbhunakty
ekasminneva paśāvādīyamāne 'priyaṁ bhavati
kimu bahuṣu
tasmādeṣāṁ tanna priyaṁ yadetanmanuṣyā vidyuh

TRANSLATION

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self. Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this.

4) Atharvana Veda : Ayam Atma Brahma:

Mandukya Upanishad : 2nd Mantra

Sanskrit Vocal

सर्वं हेतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्
॥ २ ॥

Synonyms

एतद् this सर्वं all हि assuredly ब्रह्म Brahman अयम्
this आत्मा the self ब्रह्म Brahman सः That अयम् this
आत्मा the Atman चतुष्पात्-four-footed.

TRANSLATION

All this is assuredly Brahman, and this
Atman is also Brahman. That Atman is
four-footed.

Process of Vichara – Analysis to arrive at Meaning :

- Take each word – Vachyarthā or Lakshyarthā.
- Establish Vachyarthā doesn't fit.
- Conclude Lakshyarthā alone fits.
- Try each
 - Jahati Lakshana.
 - Ajahati Lakshana
 - Baga Tyaga Lakshana

Conclude :

- By Baga Tyaga Lakshana arrive at final meaning of Mahavakya.
- Vidyaranya here in this chapter gives final meaning arrived through Baga Tyaga Lakshana

Example : Go to fast food restaurant if hungry

Not 5 Star – Go there to wait for hunger to come.

- Vedanta Sara / Rama Gita has Vichara in Detail.

Verses 1 + 2 : Pragyānam Brahma – Rig Veda.

Verse 1 :

- Pragyānam – Final meaning Baga Tyaga Lakshyarthā meaning.
- Separate Sthula / Sukshma / Karana Shariram and remove Chidabasa. Only original Consciousness survives.. (Like peeled groundnut).
- That Original Consciousness by which one sees every object / every Rupam is Pragyānam.
- By instrumentality means – Eyes.

- Srunoti – One experiences sound through ear instrument
- Jigrati – One experiences smell through Nose
- Svadhu / Asvadu – Vijanati – Knows good and bad Taste.
- By which one experiences touch through the skin.
- By which one is able to speak, to utter through vag indriyam.
- By which all Jnanenindriyam + Karmenindriyam function.
- That consciousness which illumines the world through all organs is called “Pragyanam”

Doubt :

- Does Original consciousness (OC) or Reflected Consciousness (RC) illumine the world?
- Original Consciousness is reflected in the mind. That goes through sense organs...

Dakshinamoorthy Stotram – Verse 3

Verse 3 – यस्यैव स्फुरणं – You are non-separate from the Lord

Sanskrit Vocal

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
 साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यत्साक्षात्करणाद् भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

TRANSLATION

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

- Original Conciousness – alone available in form of Reflected Conciousness.
- No Reflected Conciousness exists, having separate existence different from Original Conciousness.
- Reflected Sun can illumine Moon.
- In Night, does Moon or Sun illumine earth?
- Moon not planet – Upagraha. Sunlight falling on Moon illumines earth.
- During Day Sun directly illumines.
- During Night, Sun indirectly illumine Moon has no light of its own.

Katho Upanishad – II - V - 15

Sanskrit Vocal

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥१५॥

Transliteration

na tatra sūryo bhāti na candra-tārakam, nemā
vidyuto bhānti, kuto'yam agniḥ;
tameva bhāntam anubhāti sarvaṁ tasya bhāsā
sarvaṁ idaṁ vibhāti. (15)

TRANSLATION

The sun does not shine there, nor do the moon and the stars, nor do lightnings shine and much less this fire. When He shines, everything shines after Him; by His light, all these shine.

- Whatever chit illumines, that alone chidabasa illumines. No separate chidabasa separate from chit.
- Bimba Chaitanyam, Sakshi Chaitanyena “Idam Sarvam Vijnati.”
- That Original Conciousness is named Pragyanam in Rig – Aitareya Upanishad.
- Superficially, chidabasa alone comes. By Baga Tyaga Lakshanaya, leave chidabasa, and arrive at Original Conciousness.

Question : What is wrong if I take Vachyarthā – chidabasa instead of Chit Lakshyarthā?

- Vachyarthā – Primary meaning – more powerful than Lakshyarthā – secondary meaning – Mukhya Artha.
- If you take chidabasa, Aikyam can't come, Pragyānam can't be Brahman.
- Brahman is limitless.
- Chidabasa is limited – Reflects in mind confined to hall.
- What is in T – Nagar – Chidabasa doesn't illumine.
- Vachyarthā chidabasa – Brahman Aikyam will not fit.
- Therefore drop Vachyarthā Chidabasa. Lakshyam chit is taken by Baga Tyaga Lakshana.

Katho Upanishad : 2 – 1 – 3

Sanskrit Vocal

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान्।
एतेनैव विजानाति किमत्र परिशिष्यते। एतद्वै तत्॥३॥

Transliteration

yena rūpaṁ gandhaṁ śabdān sparśāṁś ca maithunān,
etenaiva vijānāti, kim atra pariśiṣyate: etad vai tat. (3)

TRANSLATION

To the Self by which one knows form, taste, smell, sound, touch and the sexual pleasure, nothing remains unknown. This verily is That (Brahman which thou hast asked for). (II.1.3)

- Pragyānam – Not Abasa but Bimba chaitanyam. Give up Chidabasa and retain chit.

LECTURE – 6

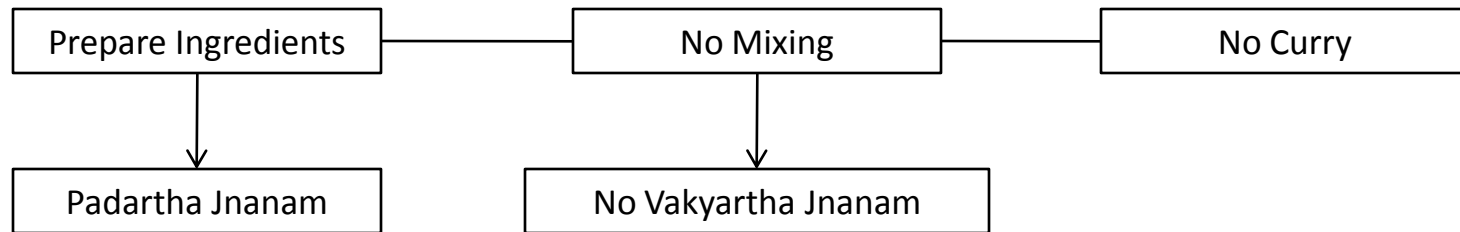
Verse 1 :

- Pragyanaam – Padartha Jnanam

Verse 2 :

- Brahman – Vakyartha Jnanam
- Without Padartha Jnanam, Vakyartha Jnanam incomplete.
- Without Vakyartha Jnanam, Padartha Jnanam not possible.

Example :



- 1st Padam – Prajanam = Consciousness.
- That Consciousness through which everything is known or experienced.
- Everything inside mind + external illumined by Consciousness.

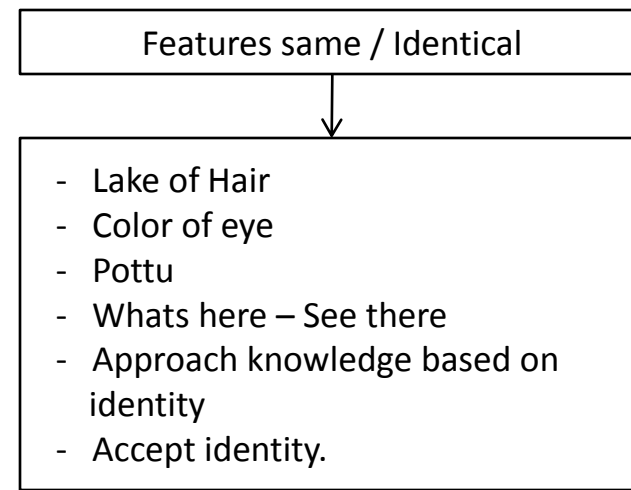
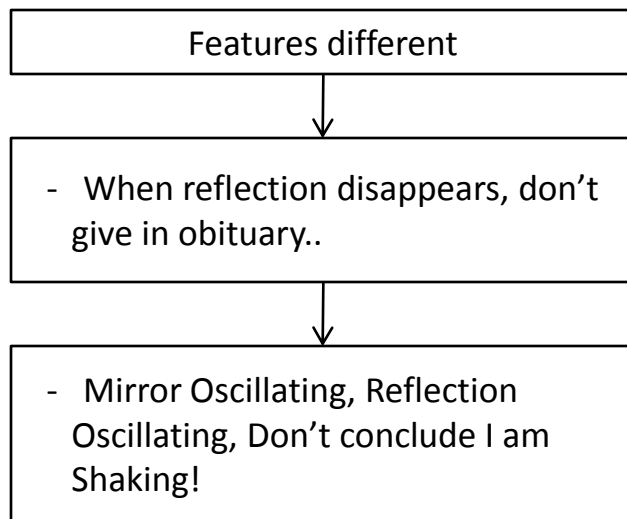
Question :

- Consciousness illumining internal world – How it illumines external world. Chidabasa illumines external world.
- How is it chit?

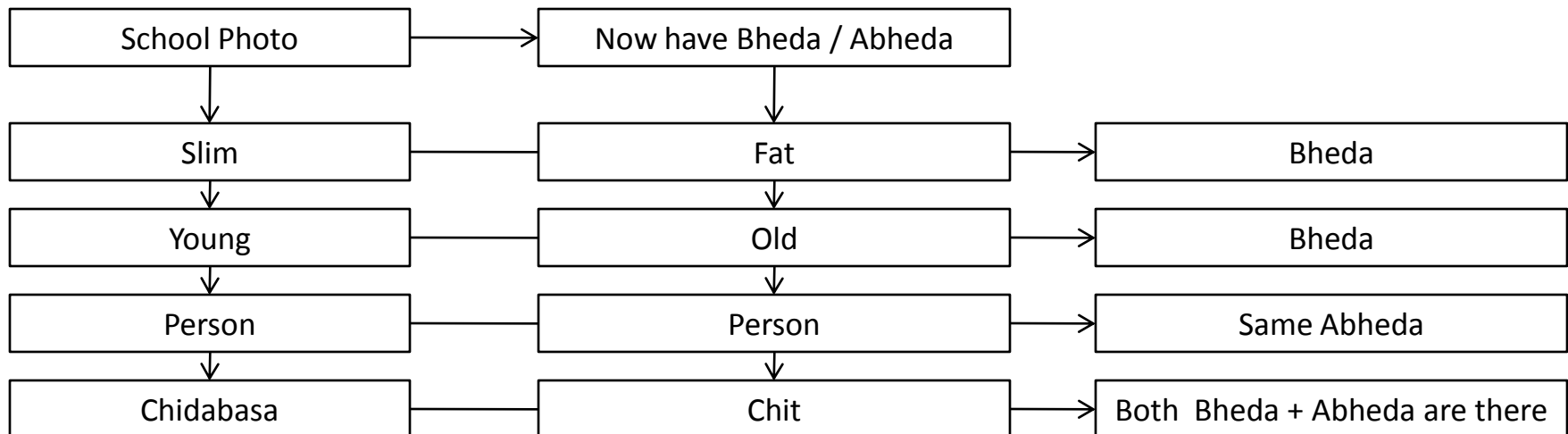
Answer :

- It is chit itself which obtains in mind as Chidabasa – Vyavaharika Avatara of Chit.
- Don't differentiate Chit + Chidabasa in this context.

- Special point – are Chit + Chidabasa different or same?
- Is Original Consciousness + Reflected Consciousness – different or identical?
- Is original face & Reflected face different or identical?



- Therefore Sambanda between Original Consciousness & Reflected Consciousness.
- Original Face + Reflected face is Bimba + Pratibimba – Bheda / Abheda Sambandha.



In which context what should be used?

1) Soul travel after death

- Chidabasa Travels
- Chit – all pervading – No travel
- Highlight “Bheda.”

2) Chit alone illumines internal + External world. Highlight Abheda – Chit alone Chidabasa.

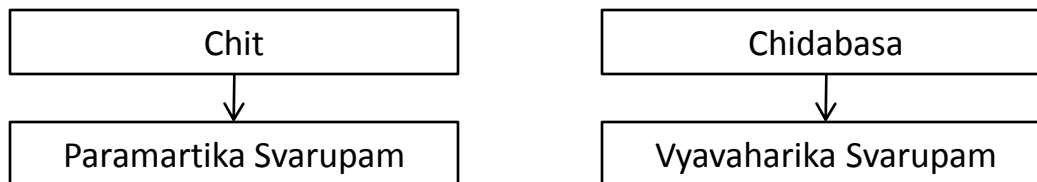
- One chit illumines internal World + external world.
- Here Abheda kept in mind.
- Therefore reflection & Original different & Identical.
- Original Conciousness illumining external world.
- Reflected Conciousness is Original Conciousness Avatara.

Example :

- Worship Krishna – Call him Vishnu

IDENTICAL	DIFFERENT
- Vishnu appearing in Krishna Vesham	- Krishna – Temporary Avatara
- Krishna Ashtotara, Names same.	- Krishna has birth + Svarga Rohana dates

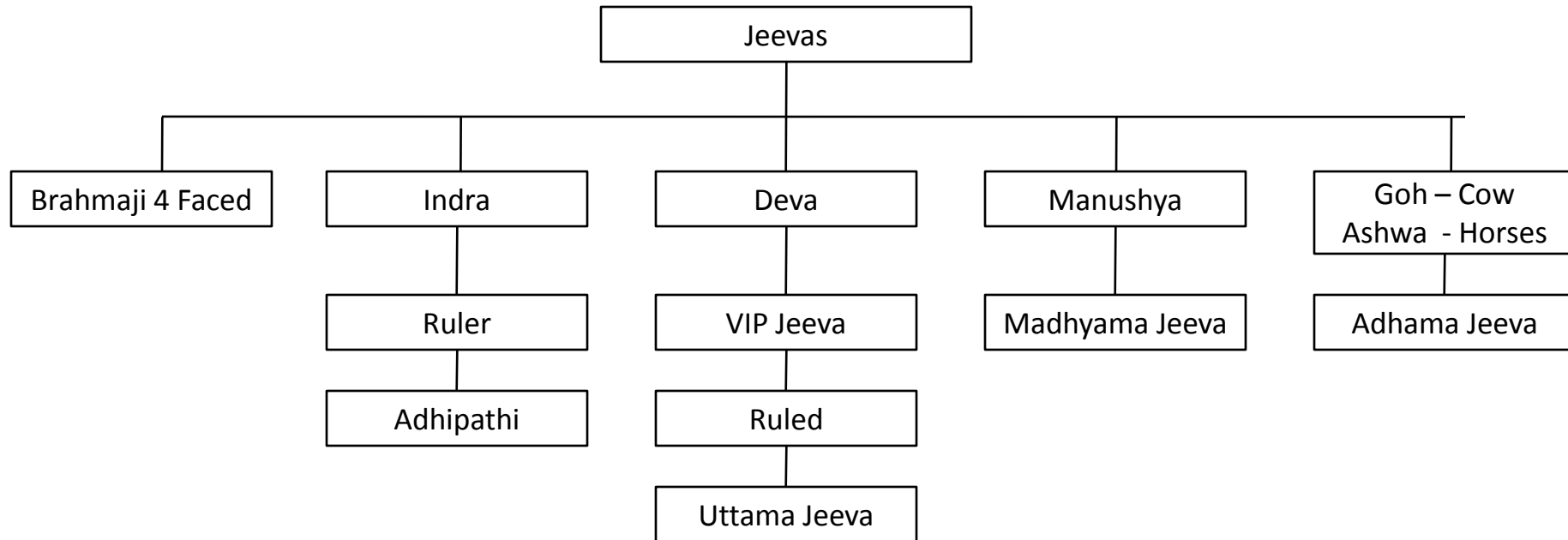
- Pragyana is Chaitanyam in which we differentiate chit + Chidabasa.



- Svarupa Dravya – Padartha over.

Verse 2 : Meaning of Brahman :

- Brahman is Chaitanyam – Consciousness
- When located, obtains in all Jeeva Bodies.



- All have thread – Mani Gana Sutram.
- Bedas – Different Colors / Costs – Sutra holding Ekam
- Similarly Jeevas many, Sutram Brahman
- Chaitanyam one. This is meaning of Brahman in Aitareya Upanishad. Padartha over.
- What is meaning of Sentence?

What is Pragyanam Brahman?

- It is presented in Samanadhi Karanyam – in apposition without a preposition in between 2 nouns.

Example :

- This is father of this boy.
- This is water from Ganga.
- This book is in the table.

What is Job of preposition?

- Talks about relation between 2 objects indicated by the Noun.
- All prepositions indicate Duality – 2 different things.
- “Samsarartha Bodhaka Vakhyani” – Relationship Sentence.
- Samsarga Vyartham = Dvaitam
- Any Vakhyam with preposition is duality, Samsara, Nightmare.
- Look for sentences without Vibaktis / cases.
- Different cases indicate different prepositions.
- Son of Dasharatha – Sashti Vibakti....
- Pragyanam Brahman – No Preposition.
- No Sambandha, no duality – Both one and same.
- Brahman Pragyanam & Pragyanam Brahman are same.
- Advaita Bodhaka Vakhyam.
- “Angushtra Matra Purusha”
- Because of Absence of Samsarga and presence of Samanadhi Karanyam.
- Within my Body also Pragyanam / Brahman. Same Brahman is there in form of Pragyanam.
- All pervading Brahman behind Brahma, Manushaya, Deva, Pashu is Sakshi Chaitanyam.

Breheiva Pragyanaam :

- Therefore Pragyanaam is free from all limitation Tasmāt Prajñāna Anantham – Bavati / Muktaḥ / Aparichinnam / Nityam / Poornam Bavati.
- In my Body also Prajñānam is Brahma.
- This Aikyam between Pragyanaam and Brahma is Vakyaartham.
- 1st Mahavakya over....

Aitareya Upanishad : 3 – 1 – 1

Sanskrit Vocal

हरिः ओं । भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । त॒होवाच । यतो वा इमानि भूतानि
जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्वि-
जिज्ञासस्व । तद्वह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

TRANSLATION

Harish Om. Bhrigu, Varuna's son, approached his father Varuna saying, "Oh Reverend sir, teach me Brahman." He (Varuna) said this to him (Bhrigu). "Food, Prāna, the eye, the ear, the mind and the speech (are Brahman)." He said to him "That from which these beings are born, That by which, being born, these beings live—That which they go to and enter into—know That ; That is Brahman." He performed a penance. And having done that,—

Verse 3 :

2nd Mahavakya : Yajur Veda

Brihardanyaka Upanishad : 1 – 4 - 10

Sanskrit Vocal

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेतत्, अहं ब्रह्मा-
स्मीति । तस्मात्तत्सर्वमभवत् ; तद्यो योनानां प्रत्यबुध्यत
स एव तदभवत्, तथर्षोणाम्, तथा माणाम् ; तद्वैत-
त्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मत्वं सूर्यश्चेति ।
तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मि, स इदं सर्वं
भवति, तस्य ह न देवाश्चनाभूत्या ईशभात्मा ह्येषां स
भवति ; अथ योऽन्यां देवतामुपास्ते, ऽसावन्योऽहम-
स्मीति, न स वेद, यथा पशुरेवं स देवः । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेव पुरुषो देवान्
भुनक्ति ; एकस्मिन्नेव पशावादीयमानेऽ भवति, किमु
बहुषु ? तस्मादेषां तन्न प्रियं यदेतन्मनुचिद्युः ॥ १० ॥

Transliteration

brahma vā idamagra āsīt tadātmānamevāved
aham brahmāsmīti
tasmāttatsarvamabhavat
tadyo yo devānām pratyabudhyata sa eva tadabha-
vat tatharṣīṇām tathā manuṣyānām
taddhaitatpaśyannṛṣirvāmadevaḥ pratipede'ham
manurabhavam sūryaśceti
tadidamapyetarhi ya evaṁ vedāham brahmāsmīti
iti sa idaṁ sarvaṁ bhavati - tasya ha na devāśca-
nābhūtyā īśata ātmā hyeṣām sa bhavaty
atha yo'nyām devatāmupāste 'nyo'sāvanyo'ham-
asmīti na sa veda - yathā paśurevaṁ sa devānām
yathā ha vai bahavaḥ paśavo manuṣyaṁ bhuñjyur
evamekaikaḥ puruṣo devānbhunakty
ekasminneva paśāvādīyamāne'priyaṁ bhavati
kimu bahuṣu
tasmādeṣāṁ tanna priyaṁ yadetanmanuṣyā vidyuh

TRANSLATION

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self. Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this.

- Aham Brahma – Asmi.
- 1st : Aham – Padartha = Paratma – Higher / Real self Original Consciousness.

What is function of Original Consciousness?

- It resides in Body / individual as Sakshi of intellect – Presenting Chidabasa to intellect.

Important :

- Sakshi illumining intellect = Sakshi lending / forming chidabasa to intellect.
- Formation of Chidabasa is called illumination.
- Once Chidabasa formed, intellect becomes alive / sentient. Not event in time.
- Lent Chidabsa makes mind alive and Sentient.
- Alive to itself, ignorance, knowledge, emotions etc and mind is alive to Surroundings.
- Enlivening of mind by giving / lending chidabasa.
- This role is called Sakshitvam.
- Original Consciousness remains in body as witness of Buddhi.

What is Size of Original Consciousness – OC?

- Pari Poornaha – Filling up every where, all pervading.
- Original Consciousness + Reflected Consciousness – Highlight Bheda

ORIGINAL CONCIOUSNESS	REFLECTED CONCIOUSNESS
- Located everywhere	- Reflection Located where reflecting material is available
	- Chidabasa is there in a particular body.

- When Sukshma Shariram Travels after death Chidabasa travels but different.
- Chit doesn't travel. So there is travel different between two.
- One-ness – All pervading in.
- In which individual?
- In qualified student - Jnana Yoga

1) Manushya

- Cow has Pragyanam – Cow doesn't listen to Mahavakyam.

2) Mumukshutvam

- Have desire for Moksha then will listen to Mahavakya.

3) Have Sadhana Chatushtaya Sampatti

- In such student Atma Shines.

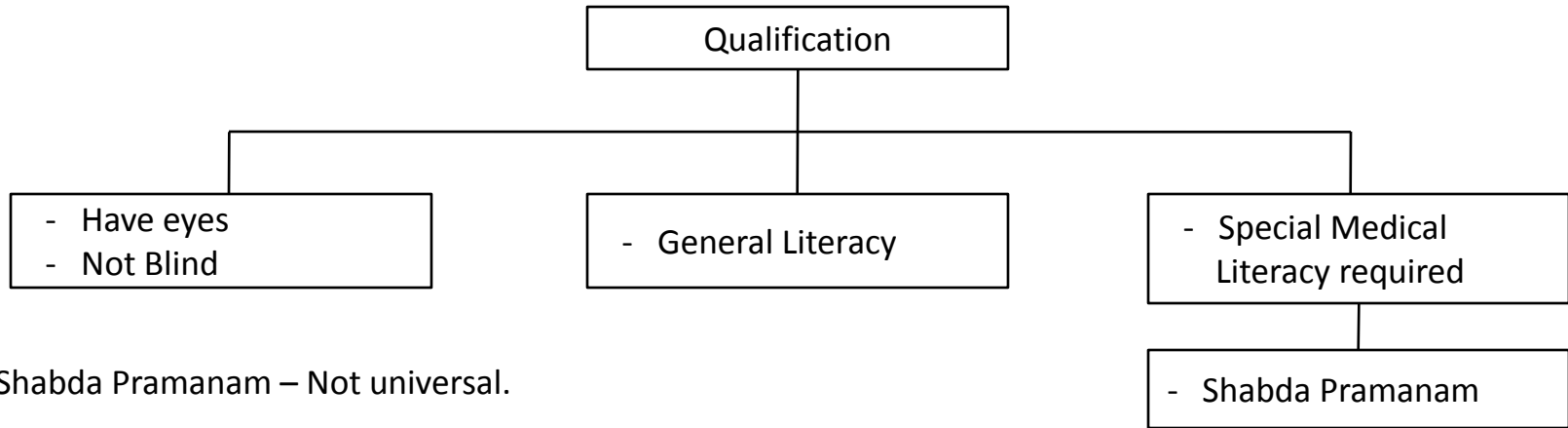
Why he says Adhikari is Brahman?

- Mahavakya – Aham Brahma Asmi
- Pragyanam Brahma – Applies to all animals also.
- Aham Brahma Asmi, Claimed only by qualified Adhikari – not all
- All claim Body / Mind / Chidabasa as Aham.
- Only qualified Adhikari will claim Original Consciousness as Aham.
- Therefore Vairagyam is a qualification.
- Only if there is Deha – Abimana Tyaga, I will choose Original Consciousness as myself. Upanishad Pramana only for such students.
- He will question Vedanta?

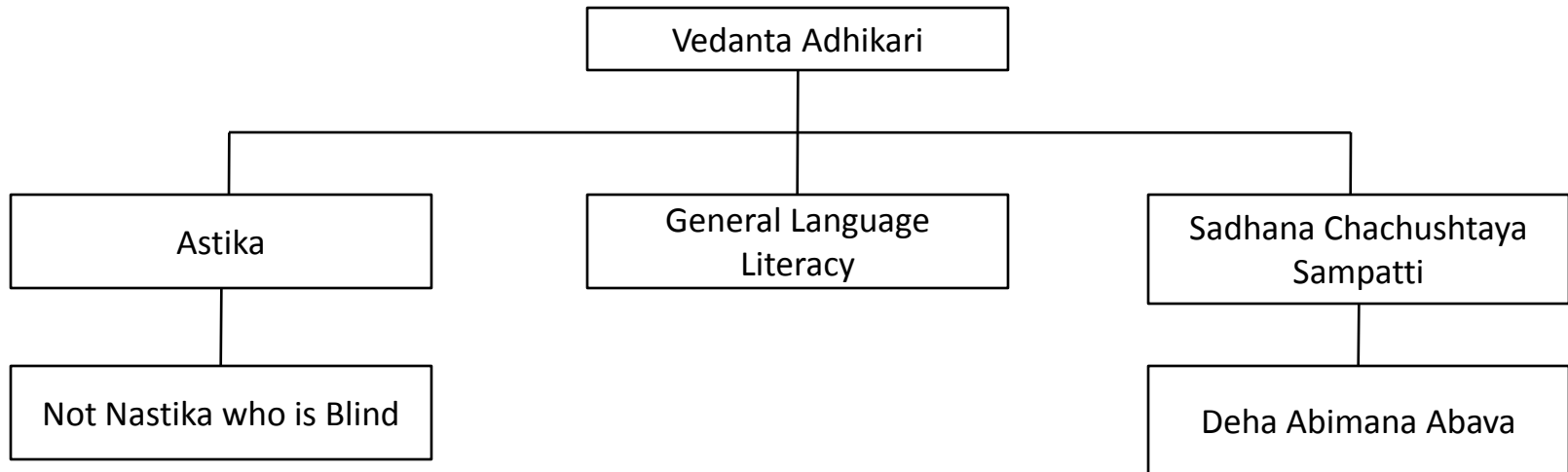
- How all pervading? I am sitting here. Unqualified student takes Original Consciousness as Body.
- Vedanta valid only for Sadhana Chatushtaya Sampatti student.

Example :

- Blood test is a Pramanam for Adhikari with 3 qualification.



- Shabda Pramanam – Not universal.
- Pramanam requires 3 fold literacy.



- Vedanta Pramanam only if above 3 in the Adhikari.
- That Original Consciousness, self evident, self effulgent (Sphuram), is Dvayam Prakashakaha (Jiva + Jagat)

- Svayam Prakashaka – which is always experienced without any effort all the time.
- Therefore I am Concious of people, words, world every moment. Effortless experiencability.
- That pure Conciousness is Aham in Aham Brahmasmi – Mahavakya.
- Not Vachyarth (Popular Meaning) but Lakshyarth.
- Aham today includes date of birth + BA and lots of things to be dropped by Baga Tyaga Lakshana.
- Conciousness separated from :

Reflected Medium 1	Reflected Medium 2	Reflected Medium 3	Chidabasa
Sthula Shariram	Sukshma Shariam	Karana Shariram	

- By Baga Tyaga Lakshana, Aham Derived.

Verse 4 :

- Shukla Yajur Veda (Brihardanyaka Upanishad) – Aham Brahma Asmi.
- All pervading Paramatma by itself.

Verse 3	Verse 4
- Paramatma = Aham	- Paramatma = Brahman
- Obtaining in Body enclosure as Sakshi of Buddhi.	

- When he plays that role of Sakshi he is called Aham.

At Home	In Office
Householder	General Manager / President

- Same person has change in Name because enclosure different, Upadhi Bheda.
- Similarly same Paramatma in presence of Buddhi, playing role of Buddhi Sakshi is called “Aham”
- Same Conciousness without reference to Buddhi as all pervading conciousness is called Brahman.

Vyashti Drishti	Samashti Drishtya
Aham	Brahman

- Asmi – Verb – Aikyam – oneness / identify / Non – separateness revealed.
- I am Brahman. Brahman is myself.
- No difference between Brahman & me.
- நாளை Brahman
Brahmane நாளை
- Because of Revelation in Mahavakya, I am Brahman, Sruti reveals Aikyam between Me + Brahman.
- I am Brahman = fact for me revealed by Pramanam.
- Fact revealing is independent Pramanam. Not requiring verification by any other Pramana – not possible also.
- Ear / Eye – independent fact revealing Pramana. Others Skin / Nose / Taste can’t certify eye / ear.
- Therefore independent revealing Pramana. similarly, Mahavakya....
- I am Brahman = fact.
- No confirmation / Corroboration in meditation.
- Possible – Don’t look for Proof of Brahman / Objectify – in meditation.
- No Meditation can prove Aikyam. Fact revealing Veda Vakya.

LECTURE – 7

5th Chapter : Mahavakya Viveka

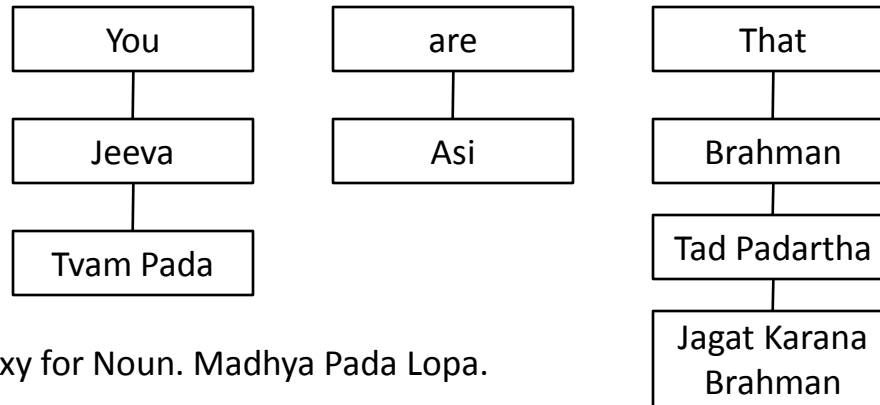
Meaning of 4 sample Mahavakyas 2 Verses – for each Mahavakya 8 Verses.

Rig Veda	Yajur Veda	Sama Veda	Atharvana Veda
Aitareya Upanishad	Brihadaranyaka Upanishad	Chandogyo Upanishad	Mandukya Upanishad
Verses 1 & 2	Verses 3 & 4	Verses 5 & 6	Verses 7 & 8

Verse 5 :

Chandogyo Upanishad : 6 – 8 – 15

- Tat Tvam Asi
- You are that



- Proxy for Noun. Madhya Pada Lopa.
- That – Stands for Jagat Karanam Brahman.
- Brahman created universe + did Anupravesha
- Created Body, everything and entreated body as Conciousness – Jeevatma.
- You Jeevatma are none other than that Brahman.

- Before Griha Praveha same Jeevatma called Paramatma. After entering your Body, same Paramatma called Jivatma.
- Brahman = Pure existence.

Sad Eva Soumya Idam Agre Asit

Apply 5 points with Reference to Conciousness to Existence.

- 1) Existence Not part of any object.
 - 2) Independent entity pervading all objects.
 - 3) Lends existence, blesses with Sad Abasa.
 - 4) Continues to survive after disintegration of object.
 - 5) Surviving existence not Available for transaction. Because of lack of Medium.
- Existence = Sat = Jagat Karanam – Brahma

Chandogyo Upanishad : 6 – 2 - 1

SANSKRIT VOCAL

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

TRANSLATION

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second; and from that *Asat*, the *Sat* was born.

(1)

- Sad eva soumya, idam agre asit.
- Pure existence which is Karanam Brahman was there before creation, before arrival of Karya Prapancha.
- Nama Rupa Vivarta – free from Nama / Rupa – Karyam.

Chandogyo Upanishad : 6 – 1 – 4, 5, 6

- Vacham baram vikaro Nama dheyam...

Chandogyo Upanishad : 6 – 1 – 4

SANSKRIT VOCAL

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचाऽऽरम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

Transliteration

'yathā, saumya, ekena mṛt-piṇḍena sarvaṁ mṛṇmayam vijñātaṁ syāt, vācārambhaṇam vikāro nāma-dheyam, mṛttikety eva satyam / Chā.6.1.4

TRANSLATION

Just as, my dear, by a single clod of clay all that is made of clay becomes known,—all modification being only a name based upon words; the truth being that all is *clay*. (4)

Chandogyo Upanishad : 6 – 1 – 5

SANSKRIT VOCAL

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचाऽऽरम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

Transliteration

TRANSLATION

And just as, my dear, by a single ingot of gold, all that is made of gold becomes known,—all modification being only a name based on words, the truth being that all is gold. (5)

SANSKRIT VOCAL

Transliteration

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातम्
स्याद्वाचाऽऽरम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवम्
सोम्य स आदेशो भवतीति ॥ ६ ॥

*yathā, saumya, ekena nakhanikṛntanena
sarvaṁ kārṣṇāyasam vijñātaṁ syāt vācārambhṇaṁ vikāro
nāma-dheyam kṛṣṇāyasam ity eva satyam, evaṁ, saumya, sa
ādeśo bhavatīti' / Chā. 6.1. 6.*

TRANSLATION

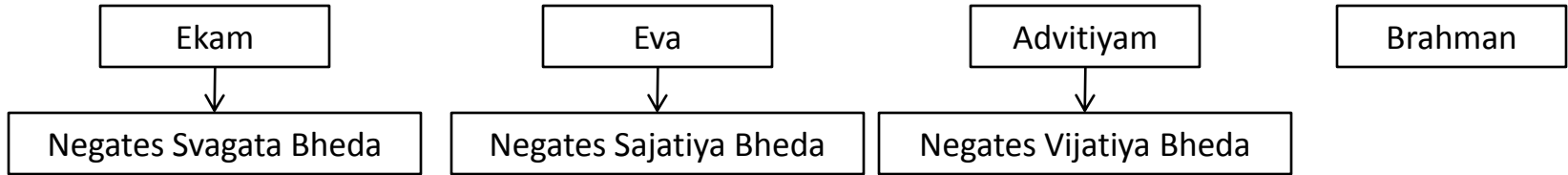
And just as, my dear, by a single pair of
nail-scissors, all that is made of iron becomes
known,—all modification being only a name based
upon words, and the truth being that all is *iron* ;
thus, my dear, is that instruction. (6)

- Nama / Rupa = Name of Vikara.
- Before arrival of Nama Rupa, Brahman was there.

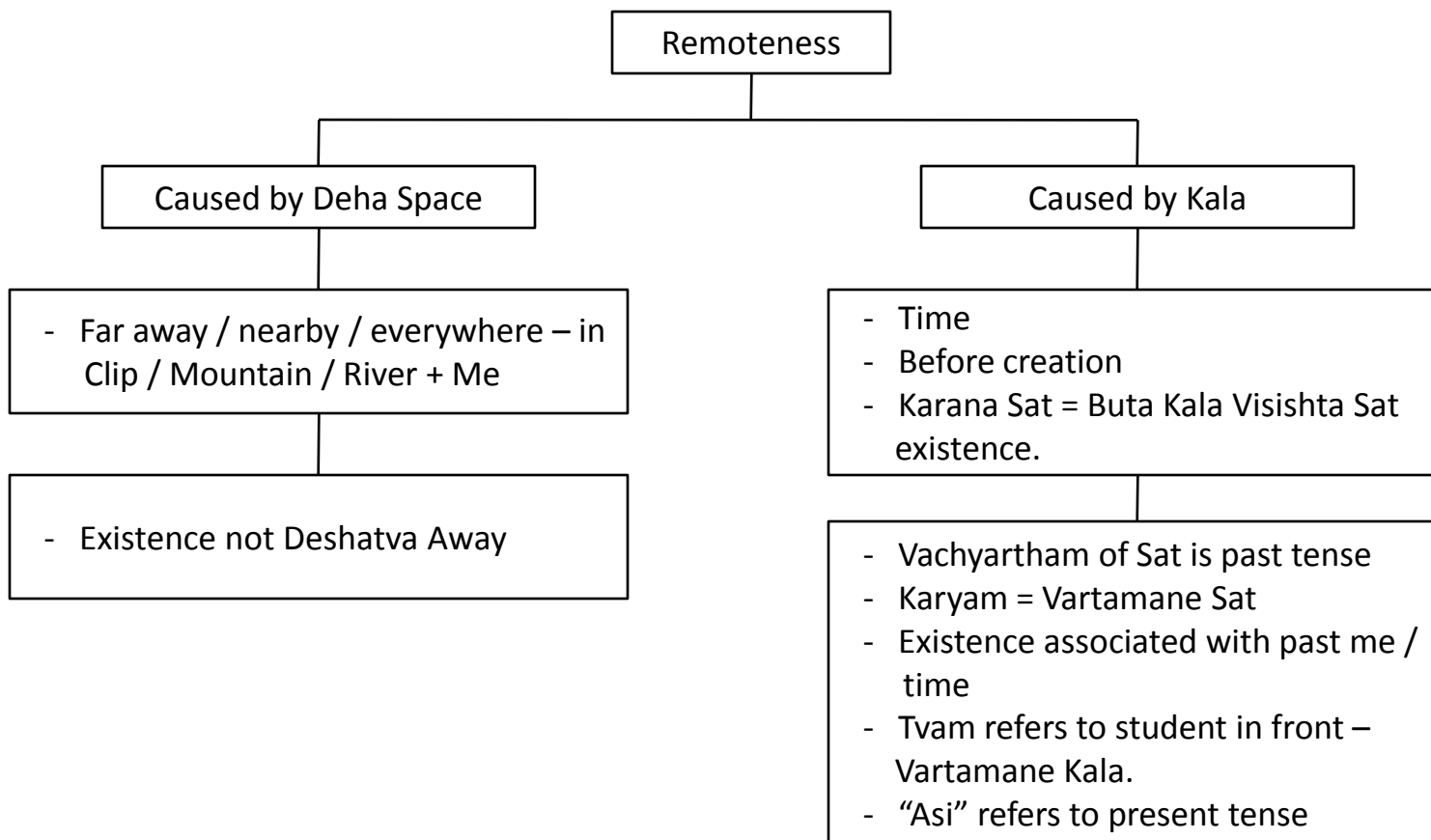
What is its Nature?

- Free from 3 division – Sajatiya / Vijatiya / Svagata Bheda

Panchadasi – Chapter 2 – Verse 19 – 26 : Ekam eva Advitiyam Brahman.



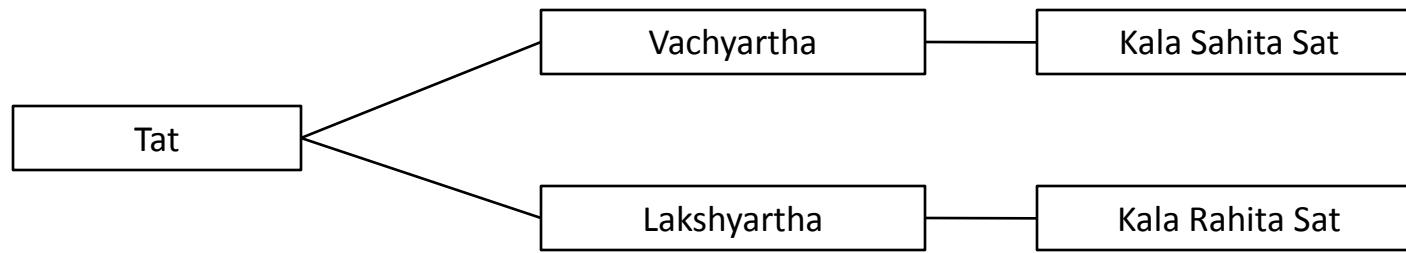
- Pure non dual existence 'Sat' was there.
- That indicates remoteness – Distance
- This indicates close by – Near



- There can be no Aikyam between Past & Present - Vachyartham Drishtya.

Tat	Tvam	
- Buta Kala Padartha	- Vartamana Kala Padartha	<ul style="list-style-type: none"> - Not identical because of Kala Bheda. - Can't Co-exist in today, yesterday not there.

- Therefore take Lakshyartha.
- Take pure existence – without connecting to Past, present, future.
- Remove Karanatvam associated with Kala.



- Even now for Brahman, Same nature is there because he is Kala Rahita 'Sat' (Nirvikara)
- Brahman enjoys same Nature without Kala Buta, Vartamana Api Nasti = Lakshyarthartha - "I" - "Tvam"
- Vachyarthartha Existence associated with Kala.
- Sad eva Soumya idam Agre Asit talks of past.
- Take pure existence which was, is, will be.
- Brahman = Implied meaning is Karya – Karana Rahita
Sat = Buta / Vartamana Kala Sambanda Rahita = Nama / Rupa Sambanda Rahita
- When Name – Rupa Sambandha comes, Kala comes.
- Vachyarthartha = Direct meaning is with Kala Sambanda. By Baga Tyaga Lakshana, derive Brahman for which same nature is there. Nama – Rupa Vikara Rahitatvam.
- Even now it is Ekam eva Advitiam.

Tat – Lakshyarthartha	Tvam – Vachyartham
- Kala Rahita Timeless existence	- Timed Existence
- Not related to Time	- Kala Sahita Existence

Verse 6 : Tvam Pada Lakshyarth

- Consciousness not part of body.
- Enlivens body
- Not limited
- Survives, not Available for transaction waiting for next body.
- Consciousness associated with Body has present / past / future.
- When I include body, I get time slot. With Deha comes Date of Birth / Death.
- I become Karya Atma and have Vartamana Kala Sambandha.
- Get Karya status and present Kala status Sambandha.

Tvam – Lakshyarth	Tvam – Vachyarth
- Drop Vachyarth by Baga Tyaga Lakshanam	- Direct meaning of you is Consciousness associated with Karyam status
- Loose Sharira Sambandha.	- Born & Vartamana Kala status
- Not Vartamana Buta, not Karyam or Karanam, No Nama / Rupa	- Timeless Brahman cannot be equated with timed you.

- Implied meaning of Tvam = Timeless Consciousness = Implied meaning of Tat Timeless existence.
- Timeless Existence and timeless Consciousness are one and same..
- No AND
- Timeless existence is timeless consciousness.

Question : When is timeless Existence/ Conciousness

Answer : Not in Nirvikalpa Samadhi

Timeless existence, Conciousness available now. Claim fact right now.

Verse Meaning :

- Pure real Conciousness is Deha / Indriya Ateetam, beyond body and sense organs (5 Points)

Where is it Available now?

- In the body of the listener / Writer.
- No need to go to Kailash or Special Avastha.
- In hearing time, in healthy body, Conciousness/ Brahman felt / experienced.
- Revealed through Tvam – Deha indriya Ateetham Chaitanyam.
- When Teacher Says : You..... Convert to I ... mix of 5 factors
- Sharira Trayam – Reflected Medium1, 2, 3 + Reflected Conciousness + Original Conciousness.
- Ekata ... Not union / with Mala – Marriage.
- Erhata..... Non different.
- 2 words Tat / Tvam reveal one substance
- Nama Bheda – Natu Vastu Bheda
- I = Brahman – 2 Words.
- My Another Name is Brahman
- Aham eva Brahman.
- Chidabasa – Sthula / Sukshma / Karana / 4 Mithya....

- Chit – Original Consciousness – Sathyam
- Use Aham and intellectually Remember 4 Mithya, not real me.
- Original Consciousness is real I.
- Remembering this fact is Dwelling in Lakshyarth. When in Lakshyarth, I am timeless Consciousness, as timeless Consciousness, can happily claim. I am one with timeless existence.
- Asi = Ekata Grahyate – revealed, taught.
- Grahi – Make another understand / understand Braheiva Aham Asmi.

What should you do?

- See non-difference between Jivatma and Paramatma.
- Sashti Tad Purusha / Karma Dharaya Samasa “Tatu – Aikyam”
- Grasp fact Obtaining now – Anubava. Don’t just imagine new experience.
- Anubava = Aparoksha Jnanam
 = Grasping fact obtaining now.
- Fact – Definition – Which obtains all the time.
- If not fact, event in time.
- Fact = Not Associated with time.

Verse 7 : 4th Mahavakaya

- Mandukya Upanishad – Atharvana Veda
- 2nd Mantra – Ayam Atma Brahma

Sanskrit Vocal

सर्वं हेतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्
॥ २ ॥

Synonyms

एतत् this सर्वं all हि assuredly ब्रह्म Brahman अयम्
this आत्मा the self ब्रह्म Brahman सः That अयम् this
आत्मा the Atman चतुष्पात्-four-footed.

TRANSLATION

All this is assuredly Brahman, and this
Atman is also Brahman. That Atman is
four-footed.

- Sarvagum... Brahme ... Soyam Atma Brahma...
- See Lakshyarthā of each World.
- Jahal / Ajahal Lakshana doesn't fit
- Proved in Panchadasi Chapter 1 Verse 45 – 50 – Vachyarthā Analysed.

Lakshyarthā Ayam :

- Svaprakasha Aparokshanatvam.
- What is revealed through Ayam?

Svaprakasha :

- Self evident / immediately obtaining / intimately obtaining consciousness is indicated.
- Normally Ayam – Refers to this – Object closely.
- Here Ayam refers to closest...
- Distance – is zero which is “I” / நான்
- Self evidently available entity = Ayam

Atma :

- By Baga Tyaga Lakshanaya Vachyati.
- Inner Pratyag – innermost consciousness.
- Means inside antar Tamaha innermost to 5 Koshas..

Ananda Maya Kosha (AK) – Ahamakara – Deha Abimana not there.

Vijnanamaya Kosha (VK) – Ahamkara

Manomaya Kosha (MK) – Ahamkara

Pranamaya Kosha (PK) – Ahamkara

Annamaya Kosha (AK) – Deha.

- Anyonantara Atma – Prana / Mano / Vigyana / ananda Maya....
- Enjoy Panchadasi will enjoy with extra taste if you remember Upanishad portion.

Verse 8 : In Ayam Atma Brahman...

- Brahman = Ultimate stuff.
- Innermost essence of whole cosmos – Macro cosm
- Previously – Ayam – Refers to innermost essence of Panchakoshas in Microcosm

- Maya – Karana – Sukshma / Sthula / 5 Butas, Pancha Bautikas, 5 Koshas = Drishyam
- Pramanam = Anatma = Kshetram of 13 Chapter Gita.

Atma	Brahma
Individual inner presence	Total inner presence of Cosmos

- One + same
- Iryate = Understand by Baga Tyaga Lakshanaya.
- All the time appreciating inner essence don't keep Nama Rupa in the mind. If so, Micro , Macro difference will continue.
- Look at water in Micro wave + Macro Ocean.
- Shouldn't keep Wave, Ocean Nama Rupa.
- If you keep in mind Nama / Rupa – Aikyam not possible – One Micro – Other Macro.
- By Baga Tyaga Lakshana – Keep Nama / Rupa aside and come to H₂O - Satchit Ananda.
- It is Available here as ever experienced consciousness.
- Inner essence of universe Available for me now as ever experienced consciousness.
- Svaprakasha - Hasta Malika Stotram
 - Nityo Palabdhi Atma.
- Experienced all the time
- Unarvu = நான் = Brahman
- That Brahman I am all the time.
- All Upanishads struggling to convey: you are free.

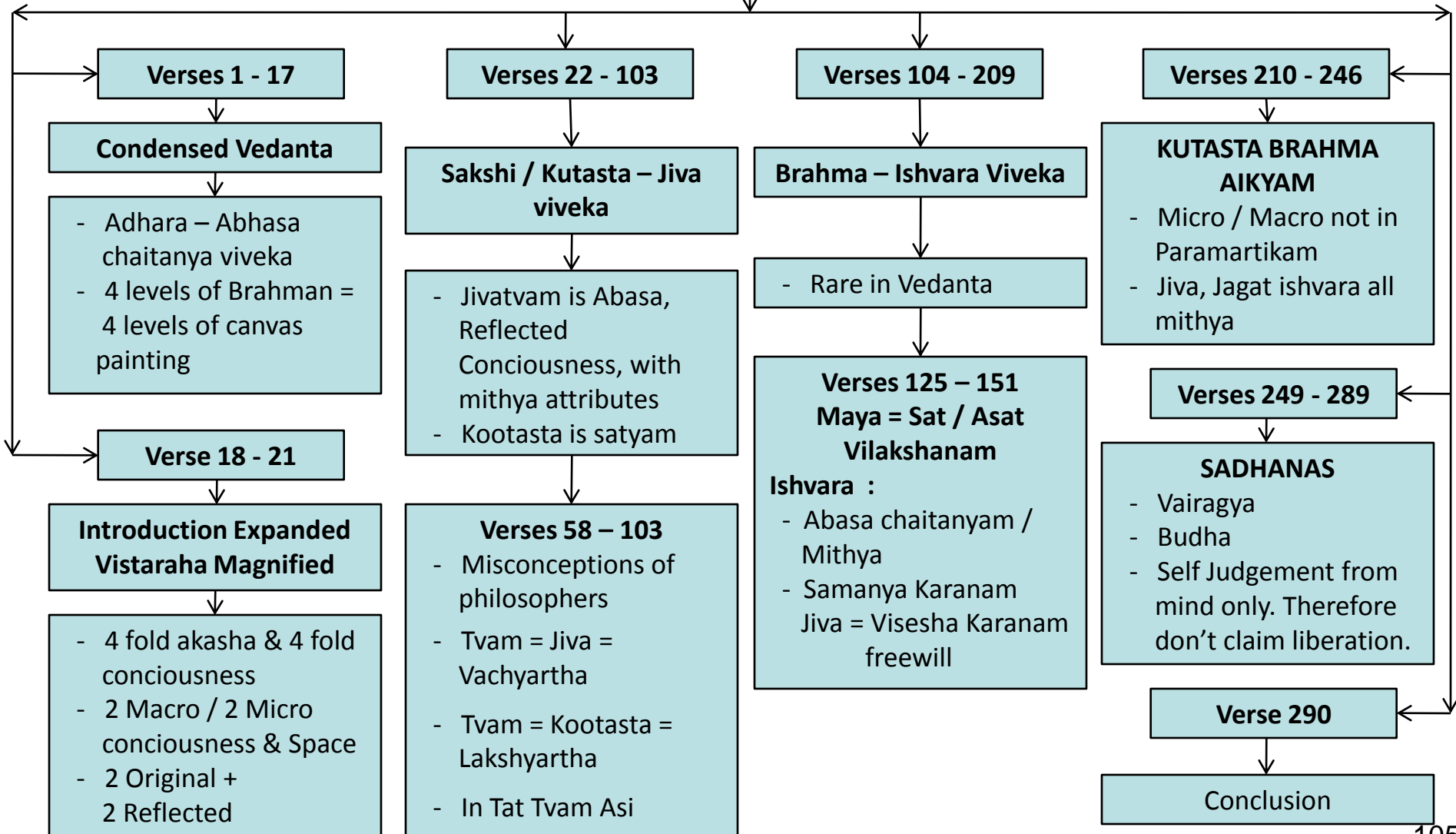
CHAPTER 6
CHITRA DEEPA PRAKARANAM
290 VERSES

SUMMARY – CHAPTER 6

CHITRA DEEPA PRAKARANAM

290 VERSES

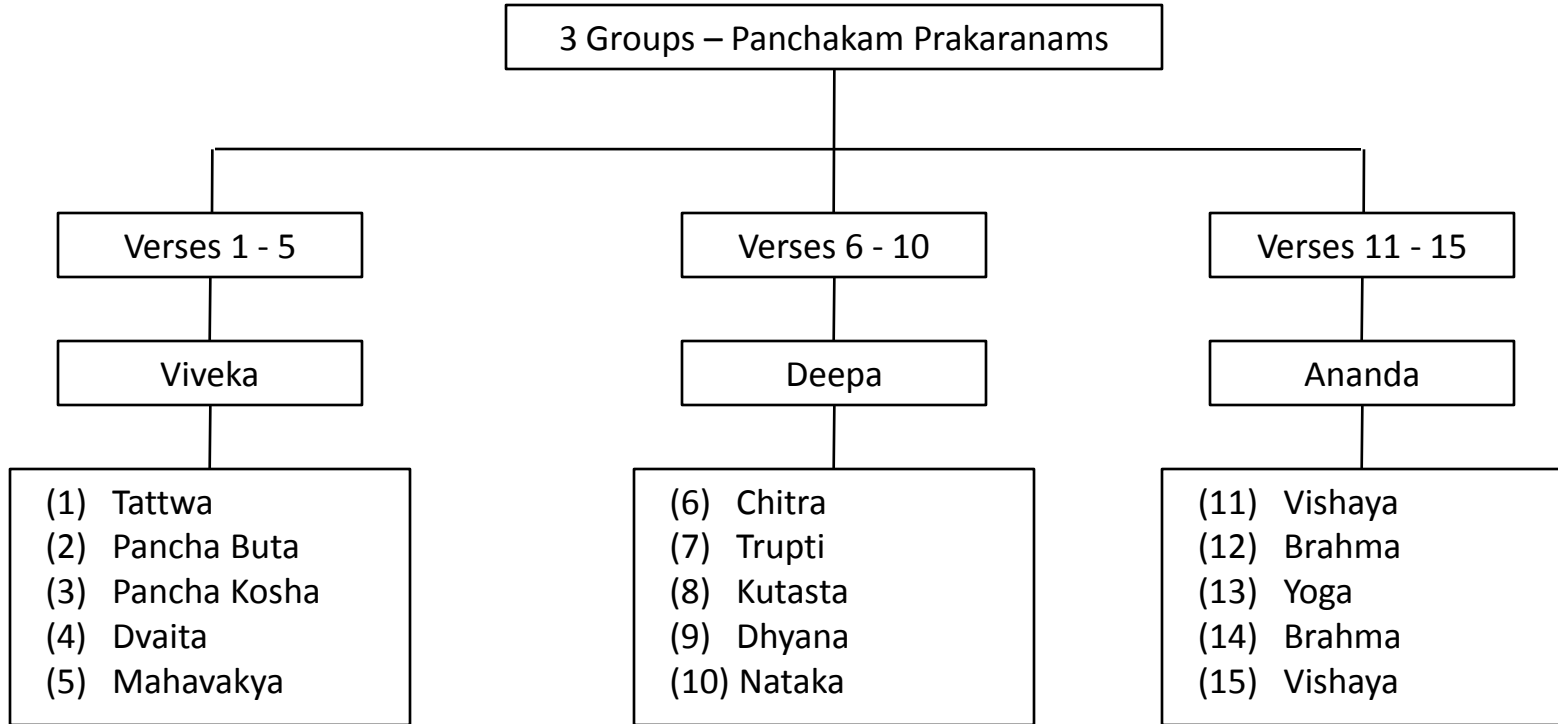
7 Topics



LECTURE 163 – VOLUME – 17

CHITRA DEEPA PRAKARANAM

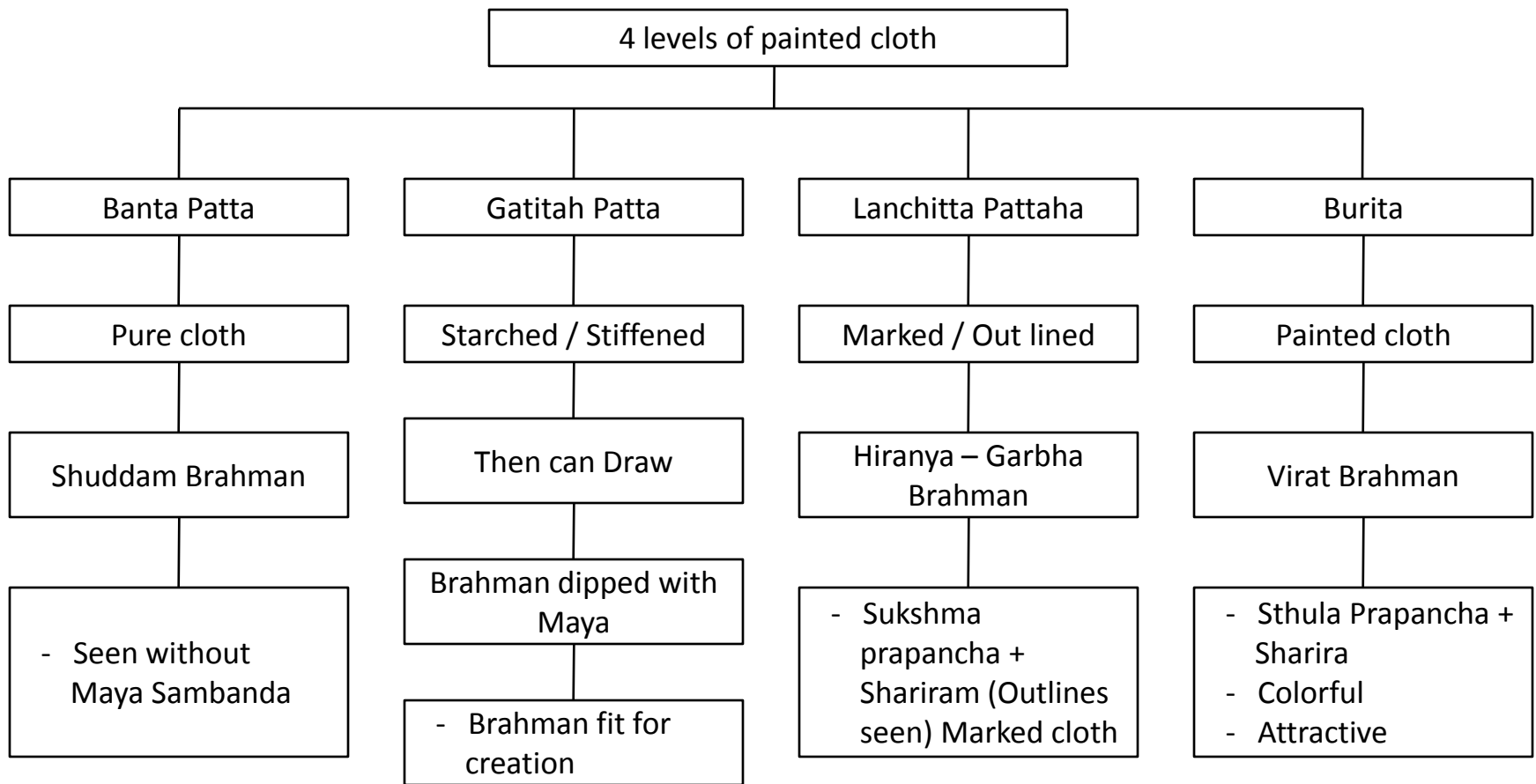
PANCHADASI



- This chapter is important for its contents.

Verses 1 – 17 : Condensed Vedanta :

- Vedanta Sangraha / Sankshepaha / Sara
- Canvas / Painted cloth – Example
- 4 levels of painted cloth = 4 levels of Brahman



Draw 2 important lessons :

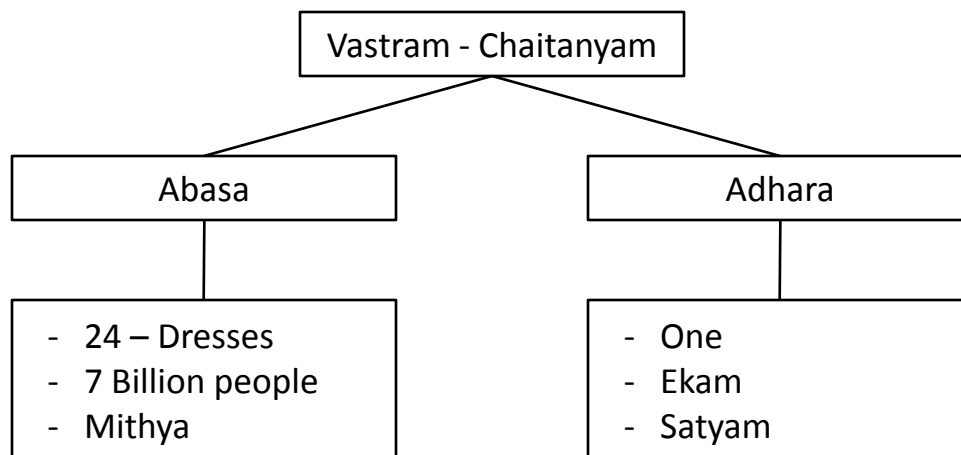
- (1) Shudha Brahman is real
- (2) Antaryami / Hiranyagarbha / Virat can't exist independently.

Require support from Brahman. Similarly Painted / Stiffened / Marked cloth can't exist without adhara vastram – cloth.

Marking / Painting / Starching = 3 Mithya Veshams

Adhara Vastram = Real = Satyam

- Mandukya – 3 padas = Mithya.
- 1 Pada – Turiyam = Sathyam
- In painting colorful dresses are there.
- Cricket match – Blue / White / Red – 22 Players + Umpire.
- Where you see colors, there are 2 Vastrams.
- Adhara – Cloth + imagined vastrams on players dresses.
- It is not Adhara Vastram but Abasa Vastram – not all over but only where people are there.
- Upon that Abasa Vastram, there are painted colors.
- Colors - Do not belong to Adhara Vastram (If so, should have paint all over)
 - Colors belong to Abasa Vastram
 - Colors given to people.
- Similarly, Adhara chaitanyam – Brahman doesn't have colors + varnas.
- Varna – Brahmana / Kshatriya / Vaishya / Shudra belong to Abhasa chaitanyam – only.



- Individual = Mix of Adhara + Abasa.

Conclusion :

- As long as 2 chaitanyams not differentiated, not separately understood, samsara will be there. Only solution to samsara is to separate Adhara + Abhasa chaitanyam intellectually and claim myself to be Adhara chaitanyam.
- Entire Vedanta = Adhara / Abasa Chaitanyam viveka

Verse 18 – 21 :

- Magnified / Expanded Vedanta / Blown up / Vistaraha Vedanta.

Example :

- Akasha Drishtanta... Chaturvida Prakriya.
- Ghatakasha / Jalakasha / Mahakasha / Meghakasha

Ghatakasha :

- Space occupied by Pot.

Jalakasha :

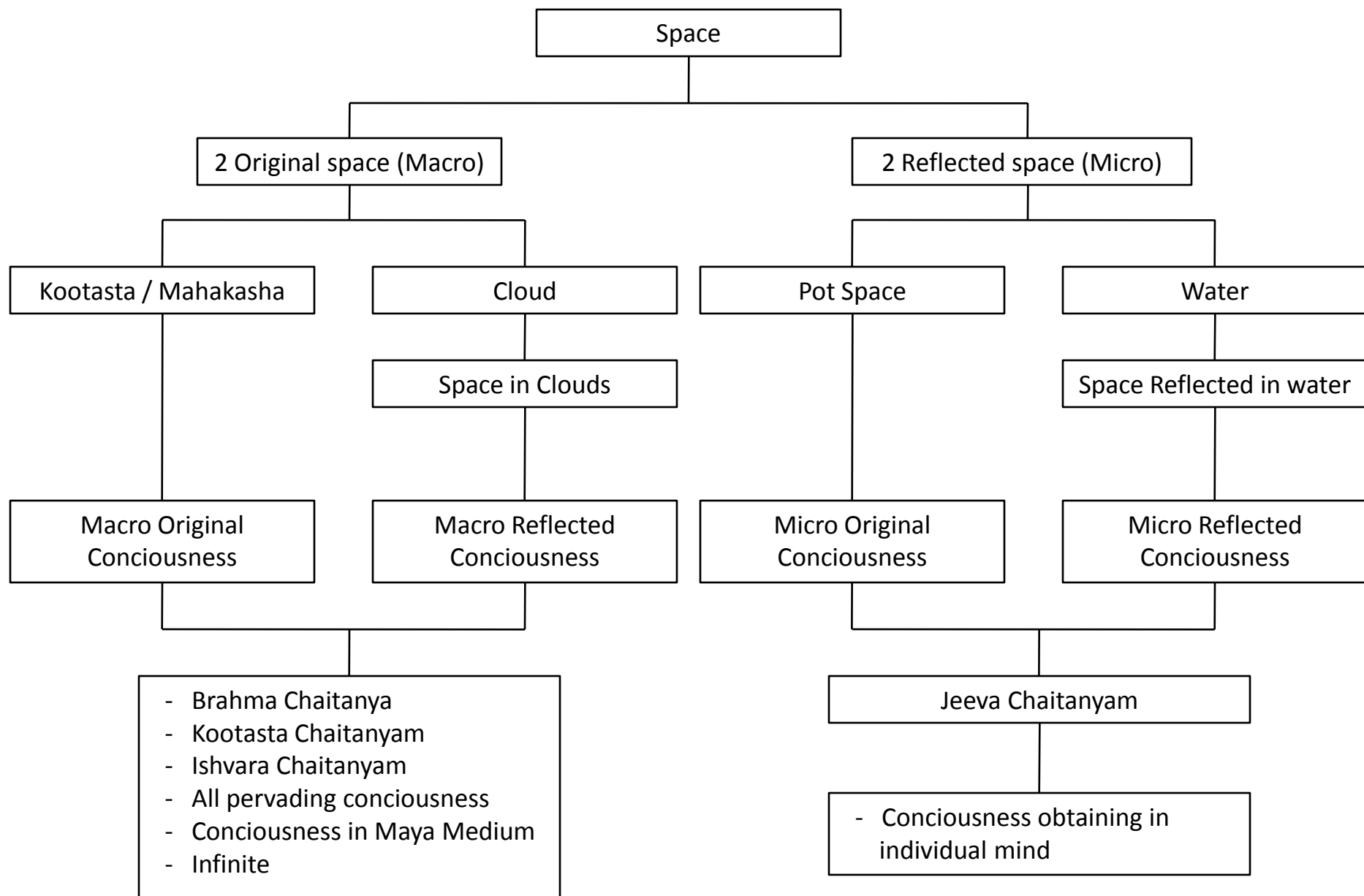
- Space reflected in pot water.

Mahakasha :

- All pervading space.

Meghakasha :

- Space reflected in vast medium of cloud waters.



- 4 fold Akasha – 4 fold consciousness

Verse 22 – 103 :

Sakshi – Kootasta – Jiva Viveka :

- Normally we do.

a) Sakshi – Ahamkara viveka.

Kootasta – Jiva Viveka here.

KOOTASTA	JIVA CHAITANYAM
1) Original consciousness	1) Reflected consciousness Plural, Limited, has attributes, has sanchita Karma, Prarabdha Karma, has travel needs Sradham. Gita : Oordvam Gachhanti tat vastaha...
2) Limitless, All pervading divisionless, attributeless, without travel / Sradham Self = Kootasta	2) Reflected consciousness and Reflecting medium travel all over Reflected consciousness + Mind with attribute travels I = Finite Chidabasa. Different from You / He / She / It

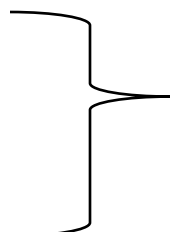
- 1st person different from 2nd / 3rd / 4th person.

- I myself did this

She herself did this

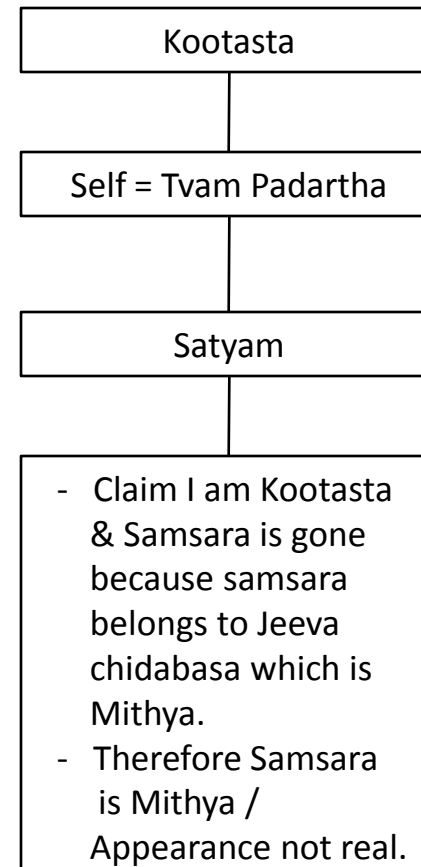
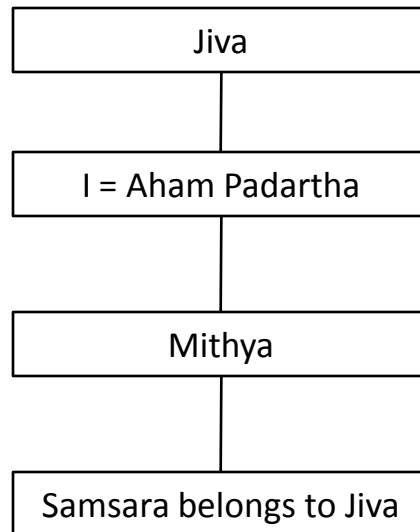
He himself did this

Inert object falls itself



Self common to 1st / 2nd / 3rd person + objects.

- Kootasta Chaitanyam common to Chetana + Achetana Prapancha.
- Therefore kootasta can be translated as self.
- Chidabasa not common to Chetana + Achetana.
- In desk and wall no chidabasa. Chidabasa only in chetana Vastu
- Kootasta Chaitanyam is there in Achetana vastu. But chidabasa is not there.
- Difference only in chidabasa between inert and sentient wall.
- Wall with chidabasa will start moving.....



Dharmi is mithya – Dharma attribute not satyam.

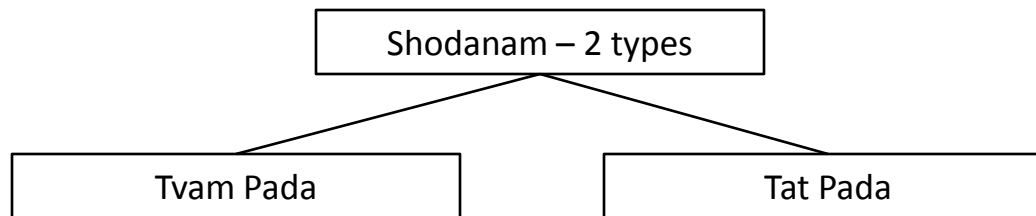
Verses 58 – 103 : (46 Verses)

- Misconceptions of other Philosophers.
- No need to study
- Sankhya / Yoga / Nyaya / Vaisesika have wrongly understood Jiva.
- Kootasta Jiva Viveka is Tvam pada viveka in “Tat Tvam Asi” mahavakya.
- Tvam pada Vachyarth = Jiva.

Tvam Pada Lakshyarth = Kootastha.

Verses 104 – 209 :

- Brahma Ishvara Viveka.... Macro original conciousness + macro reflecting conciousness – Viveka.
- Tat Padartha Viveka. Technically, word for viveka is shodanam.



Tat Pada :

Nature of Brahman = Nature of Ishvara

Definition :

- Not Adhara chaitanyam but Abhasa of Ishvara chaitanyam = Reflected conciousness.
- Ishvaras Reflecting medium is Maya because of which Ishvara has advantage. Our reflecting medium is mind with problems. (Dull / Ignorant)
- Ishvaras maya medium is satwa pradhana maya medium
- Rare portion in vedanta. No where else

Verse 125 – 151 :

a) Maya : Sad – Asad Vilakshanam

Example : Like Magicians show not existent / not non existent. But seemingly existent Experiencable but disappears on enquiry.

b) Ishvara's glories / attributes :

- Esha Sarveshvara, Sarvagya, Antaryami yoni sarvesya – Mandukya
- Attributes of Ishvara who is above chaitanyam
- Ishvara has superior attributes and Virtues because he has wonderful maya media.
- Ishvara being Abasa chaitanyam, he is Mithya.
- Sarvagatvam – Omniscience, Omnipotent, Mithya.

Role of freewill :

- If Ishvara omnipotent, is Ishvara controlling everything, do we have freewill?
- Freewill is there... creation of god... for Jivas.
- All Jivas have freewill, functional in human birth nonfunctional in Animal birth.
- Ishvara = Samanya Karanam

Freewill = Vishesha Karanam

Verses 210 – 246 :

- | | | | |
|---|---------------------------|---|--------------------------------|
| - | "Kutastha" | - | Brahman Aikyam (Oneness) "Asi" |
| | ↓ | | ↓ |
| | is Tvam Padha Lakshyartha | | Tat Padha Lakshyartha |

Aikyam : Oneness not union

Both one : Indivisible entity – known by 2 different names / observation from 2 different angles.

One person : Father / Husband / Son

- Nama Bheda Natu Vastu Bheda
- Kutasta is Brahman and Brahman is Kutasta.
- Micro, Macro only in Vyavaharika Drishti not Paramartika Drishti.
- No Micro Original Consciousness or Macro Original Consciousness.
- Looking through Vyavaharika Drishti it is Adhishtanam.
- No real difference between Brahman and Ishvara.
- Jiva – Ishvara Bheda is there.

JIVA	ISHVARA
- Alpagya	- Sarvagya
- Karta, Bokta, Samsari	- Akarta, Abokta, Asamsari

- If bheda is there. Why are you highlighting Aikyam? Not bheda?
- 2 Answers – Veda Purva – Bheda Highlighted.
- Therefore, Do Puja.
- Vedanta - Abheda Highlighted
 - Tat Tvam Asi / Aham Brahma Asmi
- I am not called Bheda – Abheda Vadini – because Bheda is Mithya.

- Jiva is Abhasa Chaitanyam – Mithya
- Ishvara is Abhasa Chaitanyam – Mithya
- Bheda also mithya.
- Difference between dream man and dream women in dream is both mithya – not real. Only dream difference.
- Jiva / Jagat / Ishvara are Vyavaharika Satyam. We talk of Advaita Drishti only.

Verses 210 – 246 :

- It Is Lakshyarthā Aikyam natu vachyarthā drishtya.

Verses 249 – 289 : Sadhanam

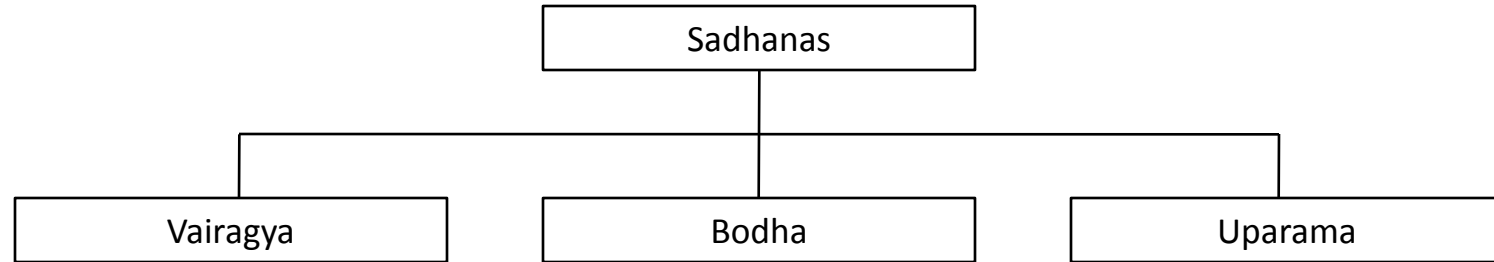
- Are you liberated?

Why I can't claim liberation?

Because, after vedanta understanding, I continue to judge myself from the state of my mind only. Vedanta says – I am not the mind. Therefore can't claim total liberation. Man can never be perfectly free from disturbances.

- 3 fluctuating gunas are there. Meditate on the fact that I am ever “Mind free”.
- Na me Dvesha Raghav,
Na Me Modha Mohau, Matsarya, I am free all the time.
- Distancing yourself from the mind, claim Mukti – real nature. This is the final key to vedanta Sravanam and Mananam.
- Having claimed Mukta, then have hobby of improving mind for Lokasangrahatvam.
- Mind improvement can be objective project without connecting it to your liberation. Let body, mind be treated as Bagawans property. Keep it fit but don't connect liberation to conditions of Body, mind.

- I am free not because of mind but inspite of mind and its conditions. Having claimed the freedom, you can use 3 Sadhanas for improving mind.



- I am infinite Brahman – can’t be improved. Vedanta knowledge – Bodha very important. Then only mind can be looked as object. Temporary object until Videha Mukti. Mind will be there.
- It is Mithya mind – belongs to the lord.
- I am Asanga... with its objectivity approach mind.
- If mind has attachment, don’t say “I have attachment”. Learn to handle that.
- If mind is overactive, learn to relax the mind.
- Detachment and relaxation to improve Mithya mind objectively.
- When project is on – Remind constantly I am free whatever be conditions of Body – Mind.
- Don’t connect progress to self. I was am free.

Ninidhyasanam / Vairagya, Bodha, Uparama.

Verse 247 – 289 : 4 Sadhanas 4 types in each

- Hetu / Svarupa / Karyam / Avadhi Sadhana for objective improvement of mine and subjective claiming I am free.
- If anyone asks, say I am ever liberated.

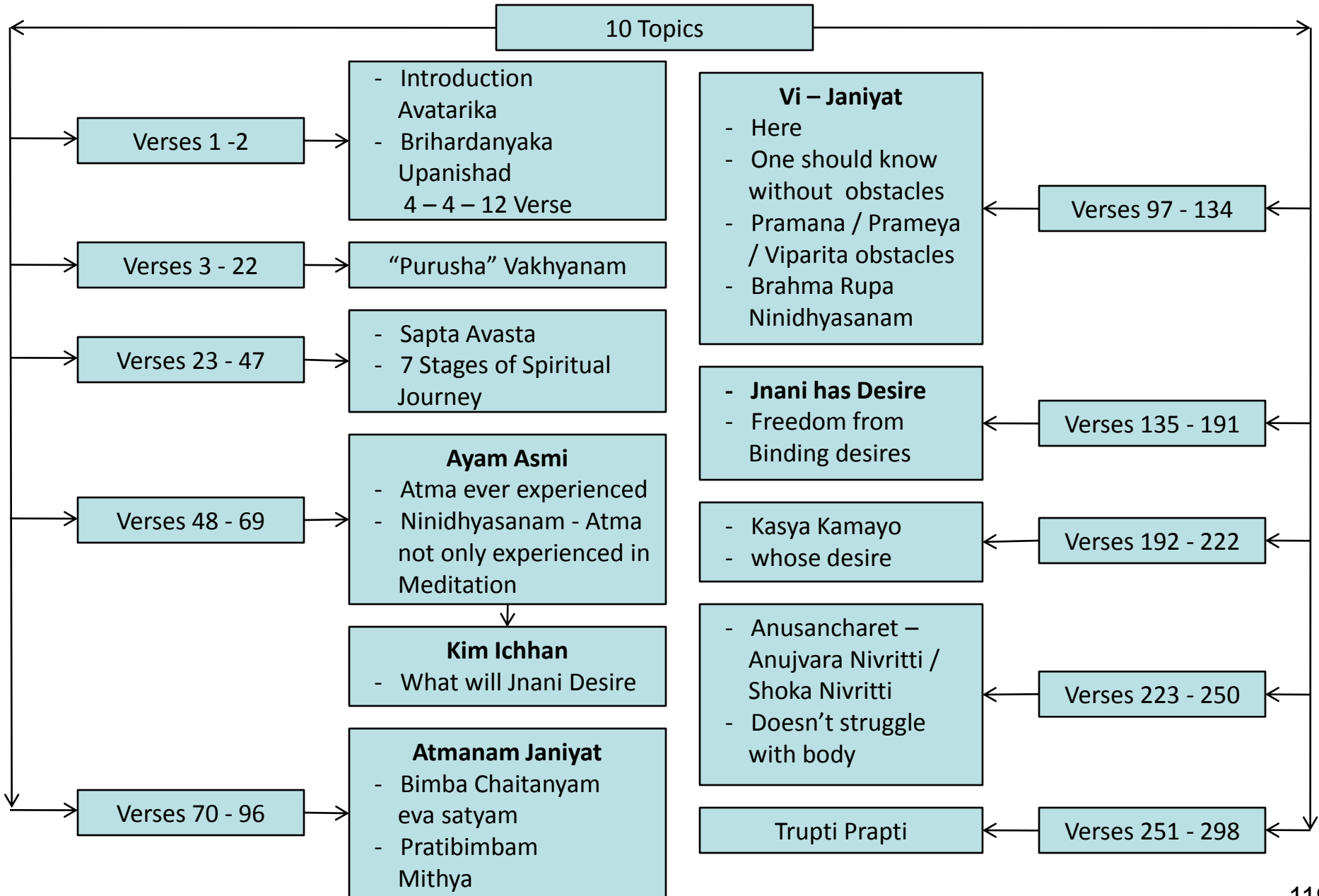
Verse 280 : Conclusion

- Whoever regularly revises this chapter will enjoy freedom.

CHAPTER 7
TRUPTI JEEVA PRAKARANAM
298 VERSES

SUMMARY – CHAPTER 7

TRUPTI JEEVA PRAKARANAM (298 VERSES)



TRUPTI JEEVA PRAKARANAM

Biggest Chapter – 298 Verses – 10 Topics

Verses 1 – 2 : Avatarika – Introduction :

- Elaborate analysis of Brahardanyaka Upanishad – 4 – 4 – 12

**आत्मानं चेद्विजानीयाद्यमस्मीति पुरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंजघरेत् ॥ १२ ॥**

“Atmanamche Vijaniyat Ayam Asmiti Purushaha

Kimichan Kasya Kamaya Shariram Anusandha Yate”

- Pursha – Jivatma should know Paramatma.
- Aikya Rupena Jnanam, Aparoksha Jnanam has to be gained.

If he gains what happens?

- Desiring what object Jnani will struggle with Body.
- For whose satisfaction will Jnani struggle with the body.
- Ahamkara requires satisfaction and is eliminated.
- Desiring what – Objects eliminated
for whom – Ahamkara eliminated.
- No desirer, no desired, no desire. Therefore no struggle with body.
- Freedom from struggle is the benefit.

Sapta Avasta – 7 conditions / Stages of spiritual Journey :

(I) Ajnanam :

- Unexpressed Brahman ignorance.
- Brahman ignorance is there but doesn't say I have ignorance.

(II) Avarnam :

- Expressed Brahman ignorance I don't know that Brahman.

(III) Vikshepa :

- Misconception Born out of ignorance which is duality in form of Bokta and Bogyam.
- Truth – Advaitam
Mistaking Advaitam as Dvaitam is Vikshepa.

(IV) Paroksha Jnanam :

- Knowledge – Brahman is there. There is Brahman.
- Paroksha Jnanam born out of Avantara Vakyam of Upanishad.
- Any statement which defines Brahman.
- Brahma Lakshana Vakyam.

Paroksha Jnanam Removes :

- 1st type of Avarnam - Satva Avarnam
 - Brahma Existence Avarnam.
- Brahma experience Avarnam is Bhana Avarnam. Paroksha Jnanam removes Paroksha Avarnam of Brahman.

(V) Aparoksha Jnanam :

- Brahman is myself.
- Aparoksha Jnanam is born out of Mahavakyam

Aparoksha Jnanam removes Bhana Avarnam of Brahman – experience Avarnam of Brahman.

- Brahman = I am = Which is experienced all the time (Objectless Awareness – in which world experienced).

(VI) Shokha Nivritti :

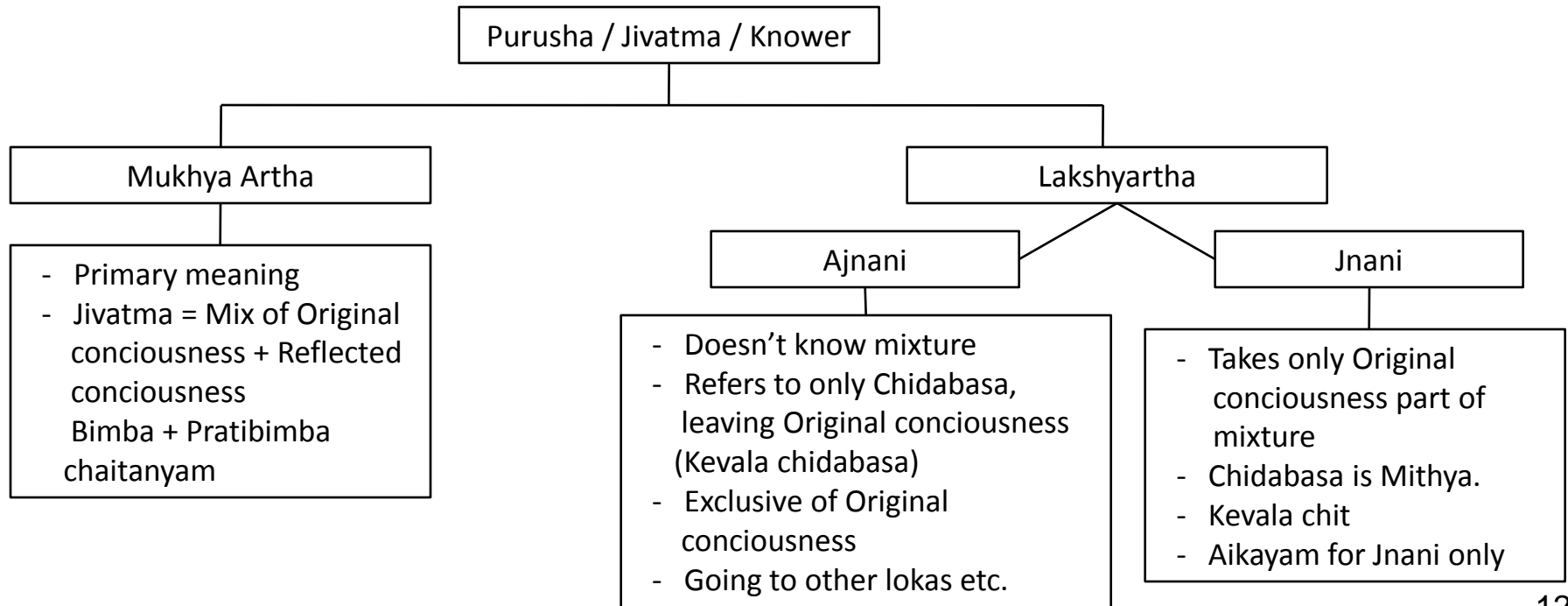
- Freedom from sorrow.

(VII) Trupti – Ananda Prapti :

- 10th man – Dashamaha Drishtanta

3rd topic : Verses 3 – 22 : Purusha Vakhyanam

- Seeker of knowledge = Jiva = Knower



- By using Baga Tyaga Lakshanaya, chidabasa part he ignores and with reference to chit amsha, Aham Brahmasmi is perfectly possible.
- Therefore apply this meaning for 'Jiva' in Tat Tvam Asi.

4th Topic : “Atmanam Vijaniyat”

Verses 70 – 96 :

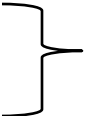
Atmanam Janiyat :

- Jivatma should know paramatma. Paramatma known by analysis of Mahavakyam. It is means of knowing Paramatma.

Vakhya Vritti :

- By Shankara – Mahavakya vichara... Borrows several verses and arrives at meaning.
- Jivatma = Original conciousness
Paramatma = Original Conciousness
- One and same ... rest is Mithya.
- Reflected conciousness part of Jivatma + Paramatma is Mithya.
Reflected medium part of Jivatma + Paramatma is at Macro + Micro level is mithya.

a) Prapancha Trayam + Prapancha Trayam
Pratibimba chaitanyam



- Mithya

b) Sharira Trayam + Sharira Traya pratibimba chaitanya mithya.

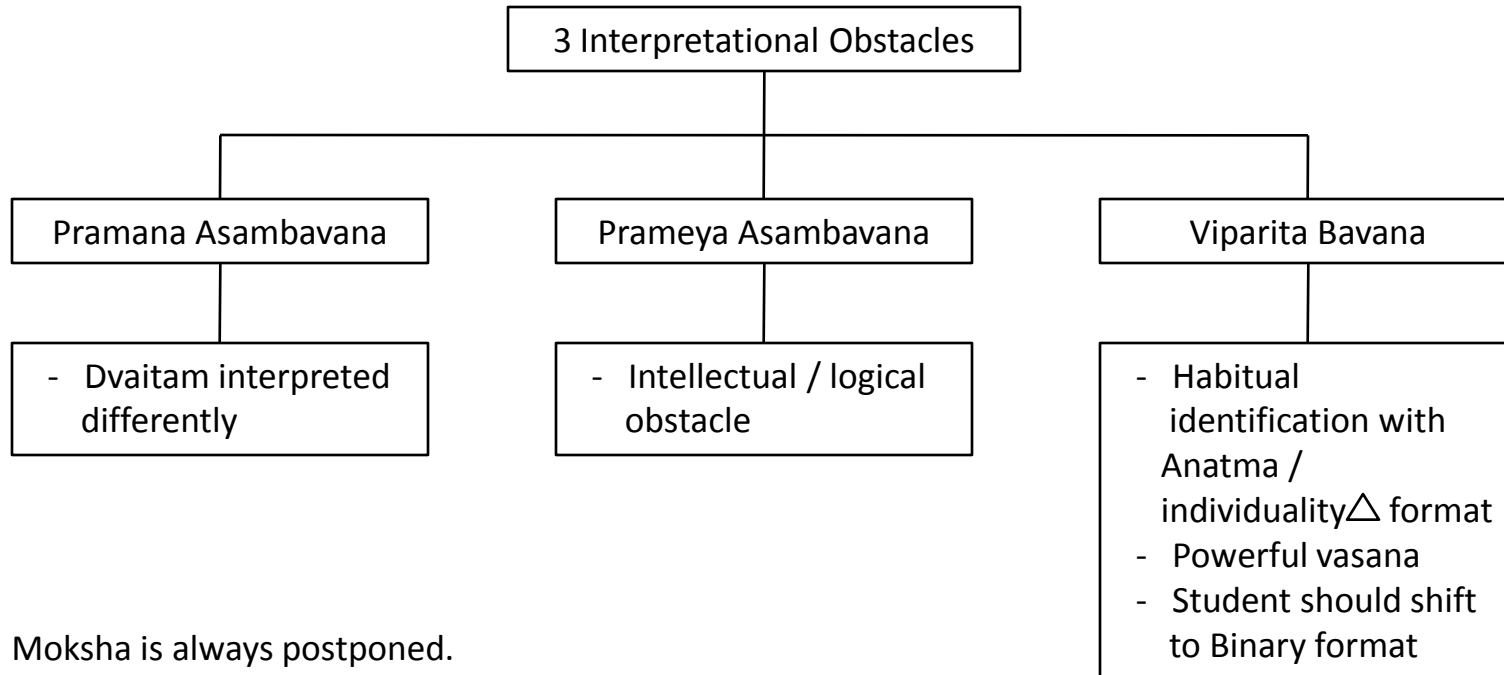
Bimba chaitanyam Ekam eva Satyam – Mahavakya vichara.

5th Topic :

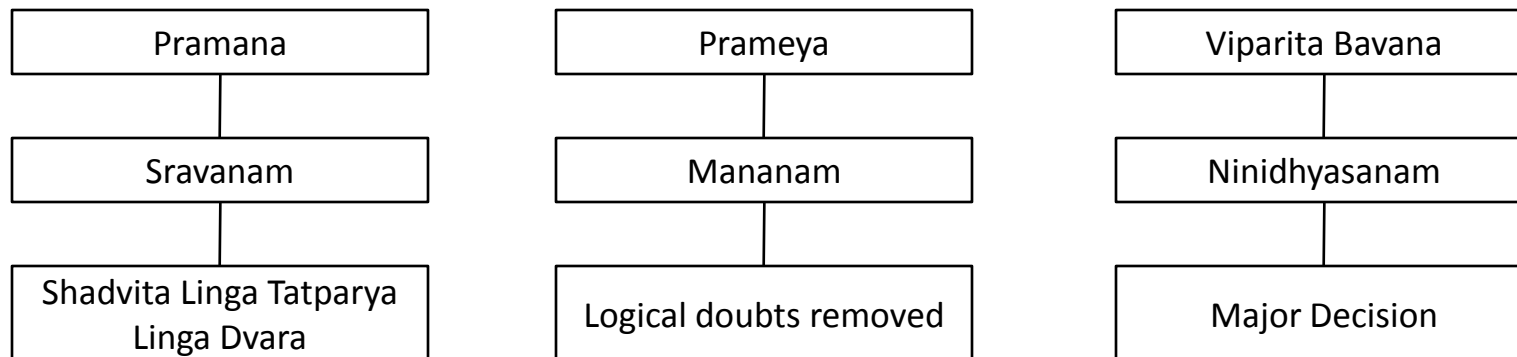
Verses 97 – 134 : (38 Verses)

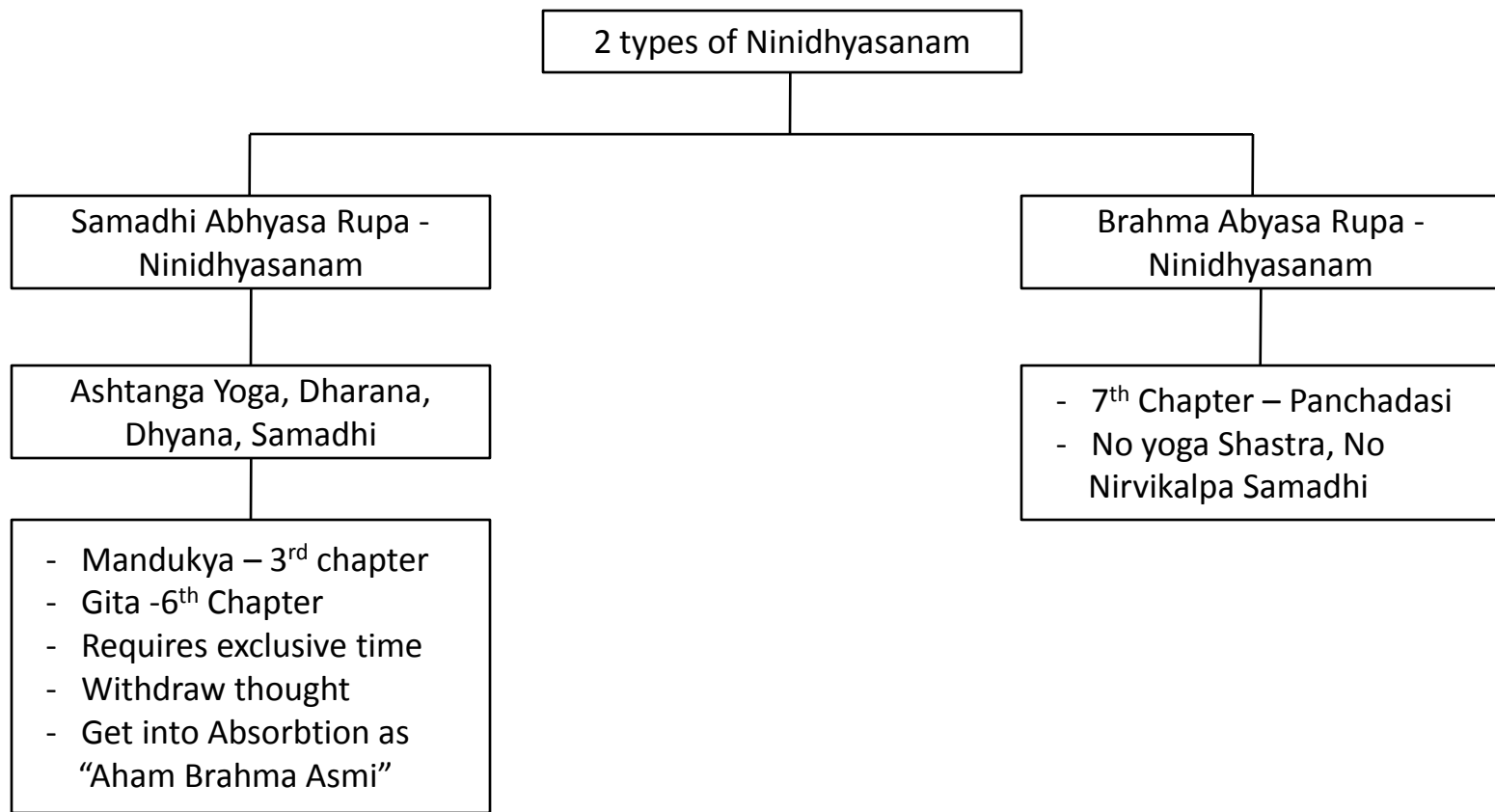
Atmanam Che Vi – Janiyat :

- Vi.... One should know without obstacles.



- Moksha is always postponed.





Yogavasishtam :

- Tat Chintanam, Kathanam, Anonyanam sat prabodhanam, etad eka parat vancha. Brahma abhyasam vidurbudaha.

Aim :

- Dwell on teaching one way or other. Not sit in Meditation.
- Sravanam itself is Ninidhyasanam. Reflect on teachers words in beach / garden / share / rewrite.
- Being alive to binary format.

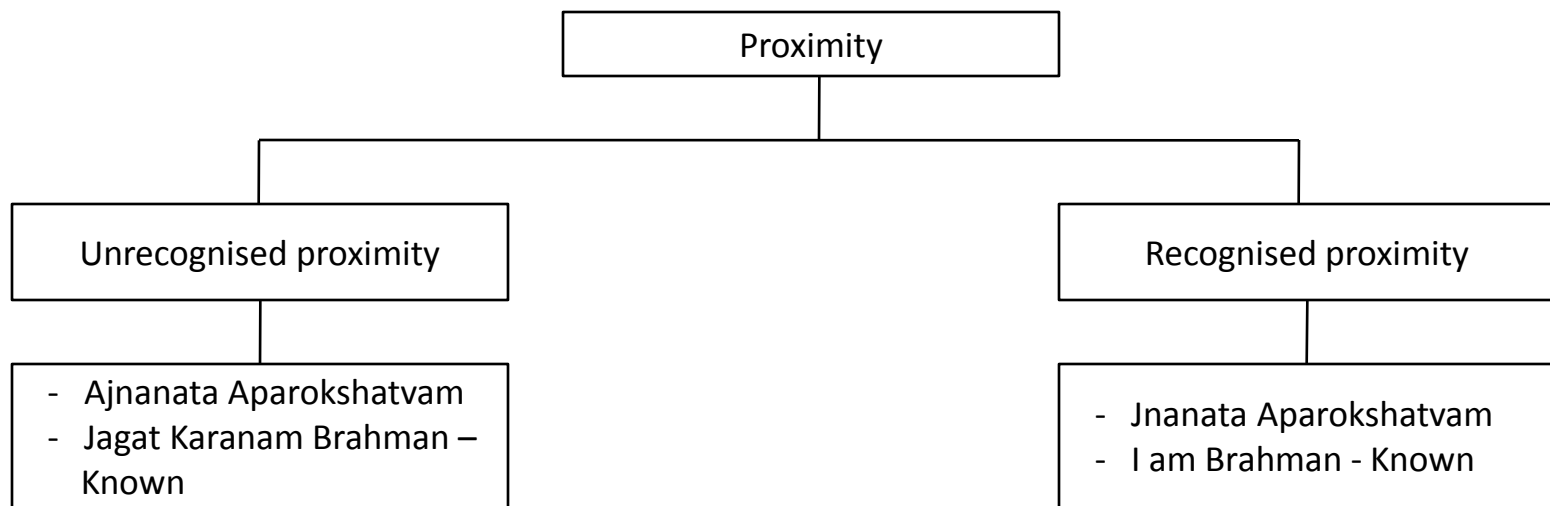
Chapter 1 : Panchadasi : Samadhi Rupa.

Chapter 7 : Bana Rupa Ninidhyasanam

6th Topic : Paramatma Ayam Asmi

Verses 48 – 69 :

- Paramatma I am – Aparoksha Jnanam
Ninidhyasanam – Sitting in meditation popular, not compulsory.
- Atma is paroksha ever experienced as consciousness.
- Atma being Brahman, Brahman also Aparoksham.
- Never remote / only immediate – No distance.
- Aparokshatvam of Brahman – 2 types.



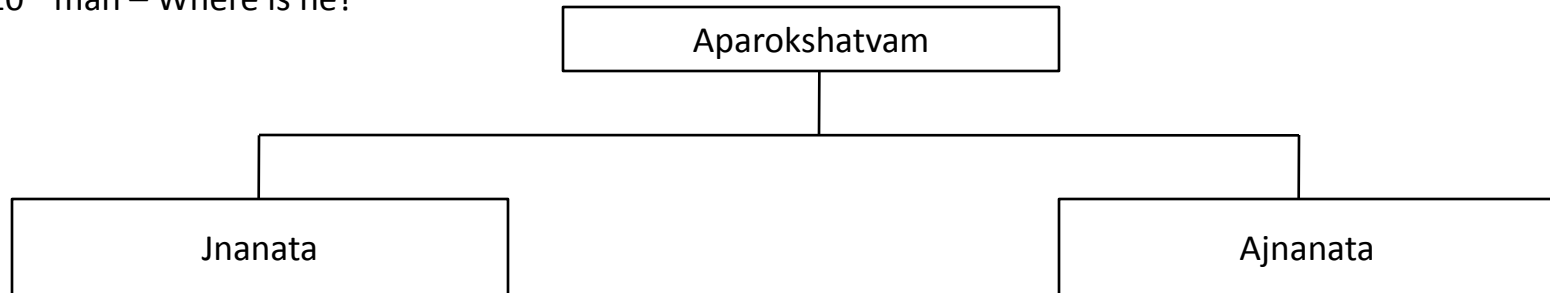
- Brahman – understand as Jagat Karanam.
- Sat chit Anantha ... doesn't know it as myself. Brahman is myself.. Jagat Karanam known aparokshatvam unknown.

Initial stages :

- We say Brahman is Jagat Karanam. Proximity is Ajnanatva Aparokshatvam.
- Devotee thinks Brahman is remote.

Student :

- I have Paroksha Jnanam of Brahman. Brahman is Aparoksham only during Meditation. Aparoksha Jnanam also.
- 10th man – Where is he?



- Brahman by itself always Aparokshatvam – Ayam Asmi – 1st line.

7th Topic : What will Jnani desire – Kim – Ichhan

What Bogya Vastu?

- Entire Bogya prapancha falsified. Falsification of universe. Has Dosha Darshanam.

Bogya Nivritti / Nisheda – is kim Ichhan?

- Not literally.

Verses 135 – 191 : Jnani has Desires

- Bagawan has desires... (Sokamayate) ... to create, sustain world, take avatara, pavithranaya sadhunam.. write books....
- Has freedom from binding desires.
- Doesn't connect poornatvam with fulfillment + Non fulfillment of desires.

Gita :

- Neiva tasya krute Nartaha...
- Ajnanis desires need fulfillment...

- Ichha Nivritti = Ichha Badaha, non Binding.
- What is cause of freedom, if poornatvam is already there.
- Prarabda Vasana gives different Svabava, personality / Builds schools – Ashram...

8th Topic :

Verses 192 – 222 : Kasya Kamanya

- For fulfillment of whose desire!
- Jnani doesn't have Ahamkara seeking poornatvam. Because Ahamkara falsified by knowledge – Negates bokta ahamkara vishaya.
- Kimichan Negates – Bogya Vishaya Prapancha = Chidabasa.
- Once Bokta / Bogya gone, no struggle with body.

9th Topic :

Verses 223 – 250 :

- Anusancharet Anujvara Nivritti - Doesn't struggle with body.
- Deha Abimana Nivritti – Freedom from identification with body & problems of body. Inspite of problems I claim I am free from problems – because I am not 3 Sharirams – Sthula / Sukshma / Karana Shariram.
- At level of Shariram, problems can't go away. Problems reduced – managed – Anatma has problems. Don't claim problems as your problems = Binary format.
- 1st : Manage Anatma problems
- 2nd : Disown Anatma problems = Anujvra Nivritti
- Claim atma and drop Anatma problematic = Binary format = Shokha Nivritti.

10th Topic :

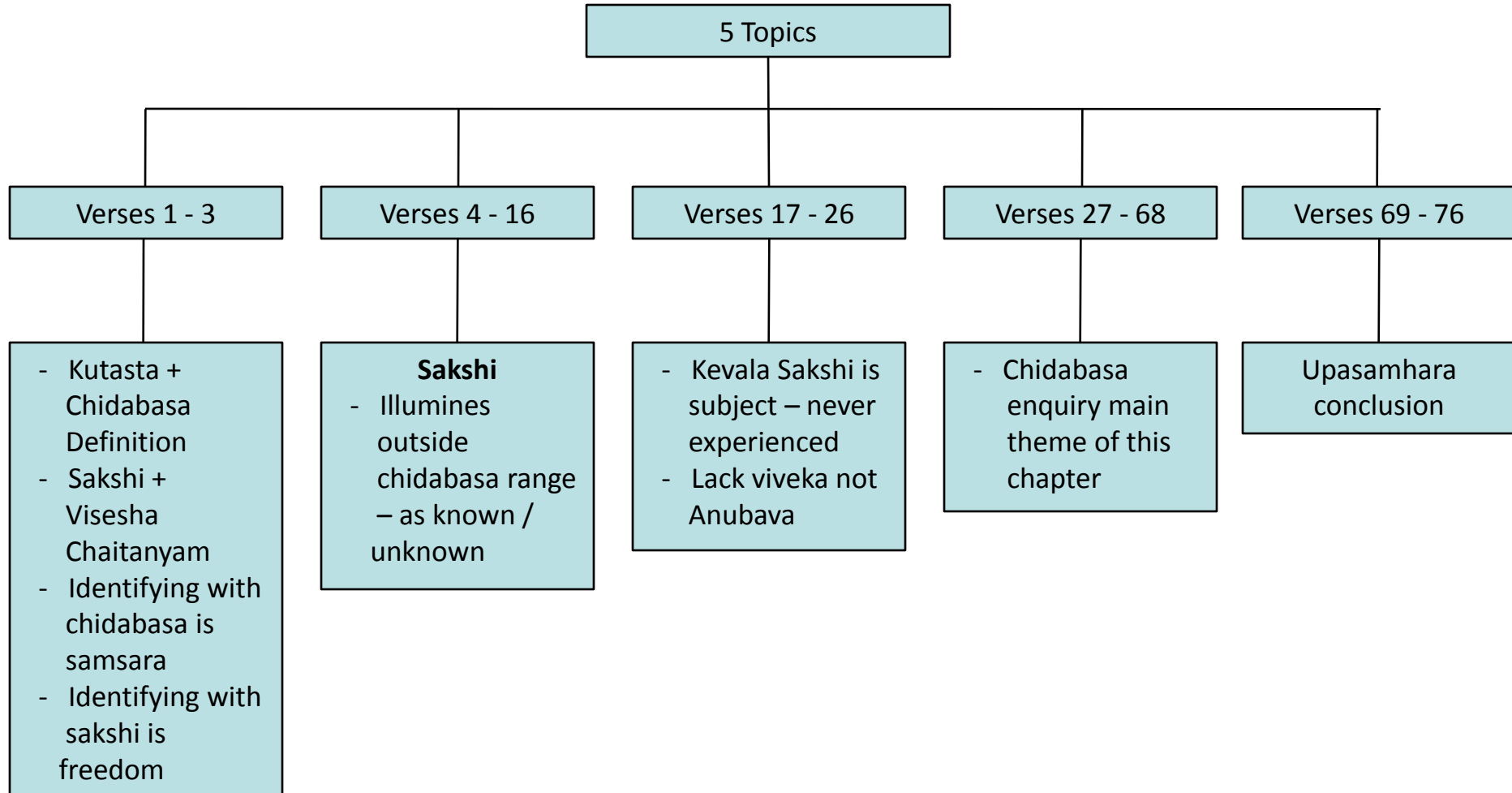
Verses 251 – 298 : Trupti Prapti – Extention of Sloka

Self Knowledge :

- I am the supreme self – the witness of the perception of all beings, described as not this, not this....
- There is no other seer, hearer, thinner, and knower, which is always the same and is in all beings, and which is by Nature eternal, pure, enlightened and free.
- There is none other than himself. Self of all. Therefore will have no desire.
- Ajnani will desire for self, his wife, his daughter...

CHAPTER 8
KOOTASTA DEEPA PRAKARANAM
76 VERSES

SUMMARY - CHAPTER 8
KOOTASTA DEEPA PRAKARANAM
76 VERSES

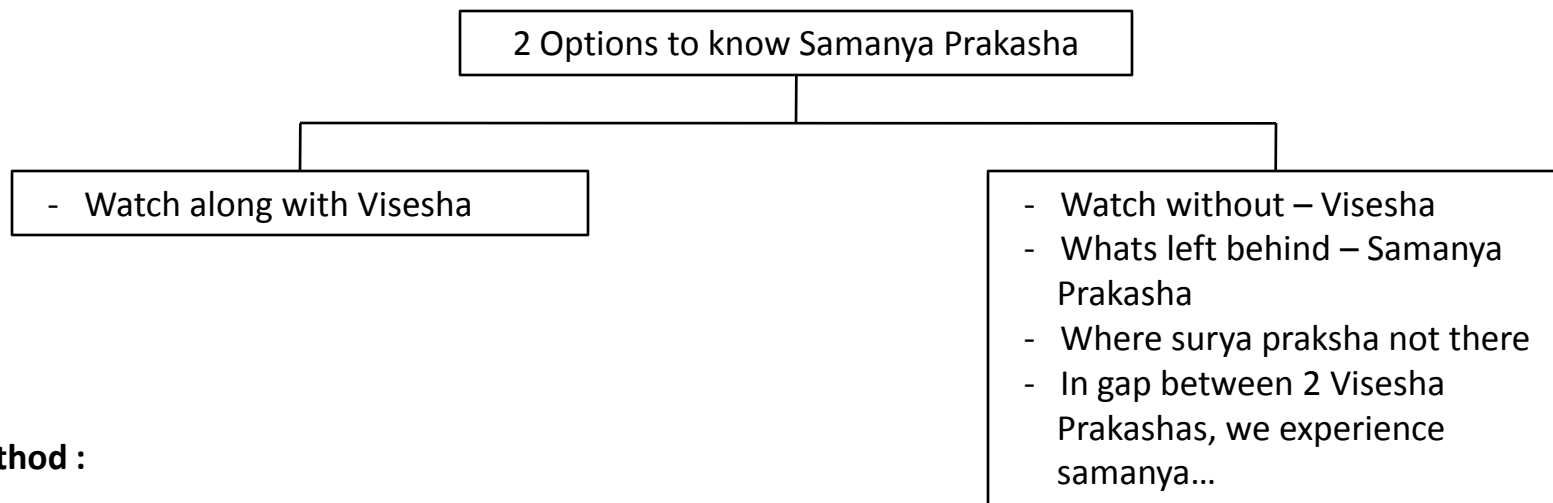


CHIDABASA	SAKSHI / KOOTASTA
- Reflected Conciousness	- Original Conciousness
- Only Vyavaharika Satyam (Jagrat + Swapna)	- Real Nature paramartika satyam – (Sleep)
- Mithya – utilise for worldly transaction	- Sakshi – identical with Brahman – Nitya mukta Svarupa
- Incidental	- Intrinsic
- Identifying with chidabasa = Samsara	- Identifying with sakshi = Claiming freedom.

Verse 1 – 3 :

Introduction – Definitions – Kootasta + Chidabasa

Chidabasa	Kootasta
- Reflected sunlight thrown on hall	- Original sunlight
- Vishesha Surya Prakasha	- Samanya Soorya Prakasham diffused light
- Pratibimba Chaitanyam	- Bimba Chaitanyam
- Limited / Localised Vishesha prakasha	- All pervading Samanya Prakasha - Both fall in wall
- Brightness more because 2 sunlights are there – original + reflection difficult to differentiate	- Meditation is throwing mind back to its source.



One Method :

- Watching in between special patches.

Second Method :

- Eliminate, remove mirror, Visesha Prakasha goes, what is left behind is samanya prakasha.

Learn to differentiate...

- Sakshi Samanya Chaitanyam and Visesha Chaitanyam – Chidabasa.
- Thoughts are mirrors... responsible for Viseshas appearing and disappearing.

Verses 4 – 16 :

- Differentiation of Sakshi + Chidabasa in external world – Bahya vivekahe by knowing distinctly their functions.

Technical Topic :

- Anything existing in world outside purview of my perception limit, all objects are either known or unknown category.
- Known + Unknown illumined by Sakshi Chaitanyam. Sakshi responsible for categorising known or unknown of objects. Chidabasa plays no role.

- Object doesn't fall within range of chidabasa. All outside range chidabasa illumined by sakshi as known / unknown category. Don't know Russian / what is happening in USA?
- Role of Sakshi – illumining knownness and unknownness of objects.
- Jnanata + Ajnantata – Sakshi Prakashate.

What job chidabasa does?

- Illumined by Sakshi...
- When unknown object comes within purview of chidabasa, chidabasa pervades object, removes unknownness of object.
- Unknownness = Dark.

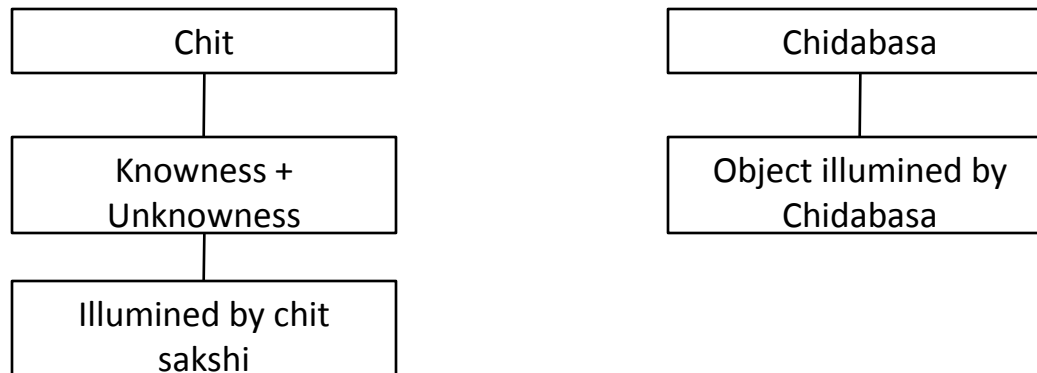
Chidabasa – Change unknownness + makes object known.

- From unknown to known... Chidabasas job - illumining object like pardah removing. Sakshis job – not illumining object. Illumining unknownness & knownness of object not illumining object.

Chidabasa :

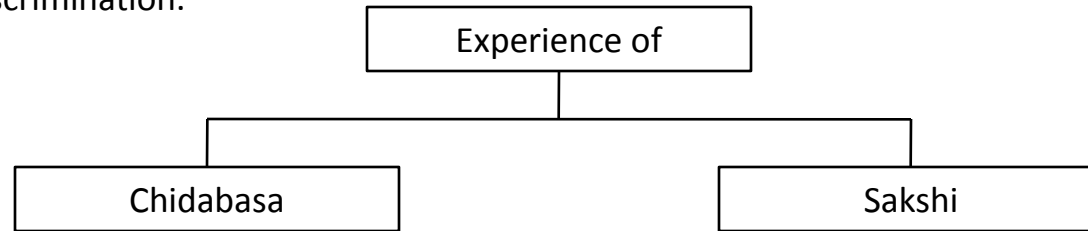
- Illumining object is conversion process alone at time of illumination. Converts from known to unknown.

Tajmahal – Continues to be known Tajmahal, not because of chidabasa but because of sakshi.



Verses 17 – 26 :

- Same Viveka internally... experientially discriminate. Outside discrimination, cognitive. Internal discrimination – experiential discrimination.



Chidabasa Experience :

- When thoughts in mind gives rises to particular experience / knowledge.
- Chidabasa dormant Sakshi is there.
- Samanya Surya Prakasha not Predominant. It is over powered by Visesha.
- During all specific experiences, Sakshi behind chidabasa dominant and active. We have sense of location also.
- I feel I am experiencer, located in chennai. Sakshi suppressed, Chidabasa expressed dominant.
- When and if there is gap between thoughts, thoughts have subsided and mind is dormant, not prominent. During silence thoughts resolved, mind not prominent,.
- No specific experience, then chidabasa resolved, not Active.
- Mind passive. Silent period is temporary resolution of chidabasa.
- Seeing no gap between 2 patches of sunlight if person says, I have no gap between thoughts and in fact have 6 thoughts simultaneously....

Deep sleep:

- Wakers or Dream thoughts resolved - Visesha chaitanyam resolved. All specific experiences gone. Shabda, Sparsha, Rupa, Rasa, Gandhaga Jnanam gone.

- I don't have sense of location in silence / Samadhi / Sushupti. No sense of location is indication of chidabasa resolution.
- What we are experiencing is samanya chaitanyam = Sakshi.
- Silence / Blankness is absence of everything other than sakshi.

What is Sushupti?

- Not blankness, not absence of everything but absence of everything other than sakshi.
- World, thoughts, mind resolved. Based on 2, experiences I should differentiate two fold personality. In Jagrat, Svapna, I have chidabasa pradhana personality.
- In sushupti I got sakshi pradhana personality. We have experienced sakshi Pradhana Aham in sushupti and chidabasa pradhana Aham in Jagrat and Svapna.
- Based on this do Viveka in Jagrat and not in Samadhi.
- Everyone slept, sleep experienced by all.
- Do Viveka which is real / incidental personality and claim.
- Sakshi as real I ... Chidabasa is subject to arrival and departure. Mind comes, chidabasa comes, thoughts come.
- Mind and thoughts resolved, chidabasa resolved; incidental proved by Anvaya and Vyatireka.

ANVAYA	VYATIREKA
- Sakshi is intrinsic proved by Anvaya	- Chidabasa incidental, proved by Vyatireka

Verses 17 – 26 : Very Important Topic

- Never ask – how to experience kevala sakshi without chidabasa.
- To experience pure sakshi, have to remove mind from body. Possible only in death.
- Mind responsible for chidabasa.
- No question of pure sakshi experience. Reach closest version. When mind dormant chidabasa dormant..
- This condition is as good as chit sakshi.
- Dormant chidabasa is as good as absence of chidabasa – everybody experiences Sakshi in Sushupti. Sakshi anubava nobody lacks. All sadhana for sakshi, chidabasa Viveka (Not for Anubava) for which Shastras required.
- We lack viveka not Anubava.

Verses 27 – 68 : Main theme of 8th Chapter...

- Enquiry of Chidabasa, Aabasa Vada Vichara, Technically significant, differentiate Aabasa Vada, Avacheda Vada, Pratibimba Vada.
- 3 methods used by Advaitik Acharya to define Jiva and Ishvara. Abasa Vada as distinct from other 2 discussed.

5 Subtopics :

- 1) - Necessity of accepting chidabasa for explaining Jiva and Ishvara.
 - Chidabasa different from Chit.

Avacheda Vadin :

- One all pervading consciousness is enough. No need of chidabasa.
- Enclosed within mind = Jiva
Unenclosed = Ishvara.

Vidya :

- Enclosed consciousness not enough to explain Jiva.
- Within pot, there is enclosed consciousness then pot is also Jiva??
- Therefore chidabasa necessary.

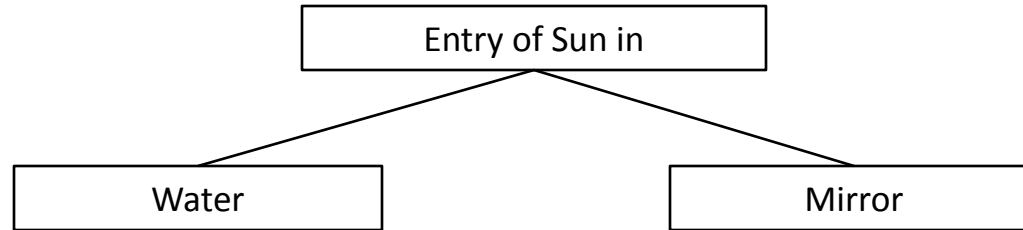
2) Definition of Chidabasa :

- Any abasa is image of anything which resembles original.
- Xerox copy is Abasa – Photo of person.
- Madame Tussaud Statues. Resembles original, Not original. Chidabasa different from chit but resembles chit.
- Reflection = Abasa.

Definition :

- Any image which resembles original = Abasa
- Chidabasa = Xerox of consciousness.
Ishat Asanam = Abasa
Partial Resemblance = Abasa
- Scriptural support for existence of chidabasa.
Anupravesha Sruti...
- Entry of consciousness into mind.
- Entry is of chidabasa only. Chit can't enter the mind because all pervading.
- Something localised must be entering not all pervading one.
- It has to be chidabasa, like original.

- Sun enters mirror in form of reflection



- Different than sun but reflection. Similarly chidabasa is different than chit but reflection.

Meitriyi :

- Birth and destruction of consciousness is of temporary consciousness – Temporary consciousness rises and sets with the mind.
- Rising and setting consciousness can't be original.
- Original doesn't rise and set.

Meitriyi Brahmana : Itemo / Butebyo

- Samuthaya – Tany eva Anuprashevati Yagnvalkya... Anupraveshya + Anityam 2 Pramanams
- From this we know that there is another localised temporary consciousness which has to be chitabasa....

(1) Necessity

(2) Definition

(3) Scriptural Support

(4) Mahavakya interpretation based on Abasa vada – technical...

- In Abasa Vada, Mahavakya should not be taken as Jivatma – Paramatma Aikyam. But take it as Jiva Badaha – Reflected consciousness negated.
- Through Mahavakya, reflected consciousness is negated and original consciousness retained as Brahman.

- When chitabasa in sleep goes, what remains is sakshi.
- In Abasa Vada, Jiva bada...
- Don't use Aikya samanadhi Karanyam

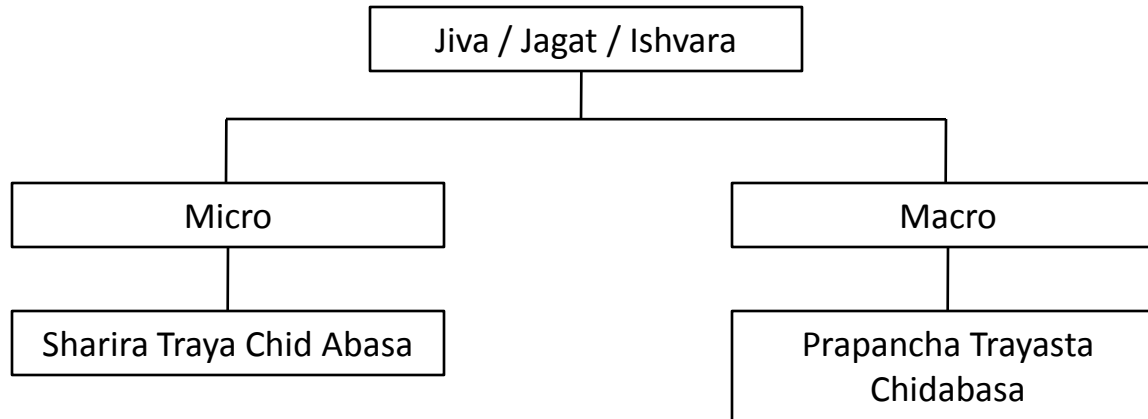
Use Bada Samanadhi Karanyam

(5) Abasa Mithyatvam :

- Chitabasa only Vyavaharika Satyam or Mithya.
- Major difference between Abasa and Pratibimba vada...
- Pratibimba is Satyam in Pratibimba Vada. In Abasa Vada, Abasa = Mithya.
- Narsimha Uttara Tapanya Vakya.

Sruti :

- Maya Abasena Jivou Karoti. Maya produces Jiva + Ishvara thru chitabasa by serving as medium for arrival of chidabasa.
 - Abasa = Product of Maya...
- Abasa = Jiva / Jagat / Ishvara...



- Both products of maya like world which is product of Maya.
- **Anumana** : Jiva / Isha – Chidabasam mithya butam – maya janyavatu both...
- Both Jiva / Ishvara mithya – product of maya... Prapancha Vatu like universe.
- Brahman Satyam – Jagan Mithya

|
World Mithya

- 2 Chidabasa = Mithya...
- Behind Jiva + Ishvara – Adhishtanam is chit.
- Chidabasa different than chit.

5th topic :

- Technically important when we compare Abedaha, Pratibimba, Abasa.

Note :

- I am not chidabasa but chit in Jagrat + Svapna. I am putting chidabasa vesham.
- In sleep alone, I am in my original nature.
- Get up, Chidabasa rises, individuality rises, Raaga / Dvesha Rises.

Brihardanyaka Upanishad :

- Svayamjoti + Shariraka Brahmanam.
- Sushupti = Nearest for moksha...

Nearest example :

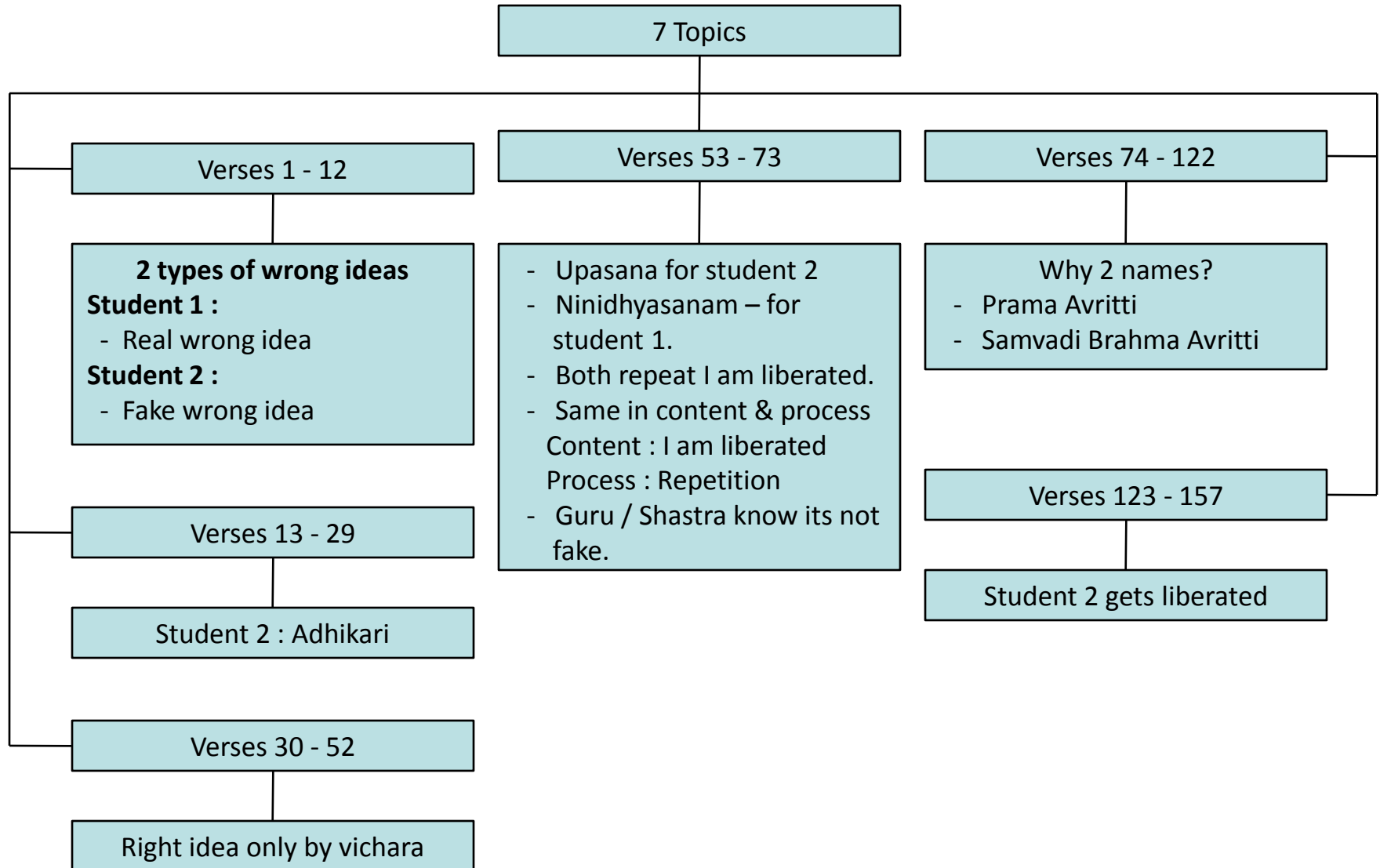
- You sleep – that is Moksha.
- Abasa Vada Vichara over.

Verses 69 – 76 : Upasamhara : - Conclusion:

- Purpose of Upanishad study – Not to study Jiva and Ishvara. They are introduced as intermediary steps. Not goal of spiritual sadhana / enquiry.
- Can't Abolish Jiva / Ishvara. Revealed in karma Khanda and Jnana Khanda to study tvam pada – Vachyarth + Tad pada vachyarth.
- Transcend Jiva and Ishvara and claim Adhishtana chaitanyam as Aham Brahma Asmi – Paramartika satyam.
- In me, Paramartika Satyam, Mithya, Maya is floating like cloud.
- I am space of consciousness, in which there are patches of maya.
- Cloud can't contaminate space.
Maya can't contaminate me.
- Maya can't keep quiet, like cloud doesn't keep quiet. Pours water constantly – Maya creates rains & snow – Jeeva, Ishvara chidabasas.
- Rain can't wet Akasha. Asanga Svarupa Ishvara - comes and does duty of srishti - Sthithi - Laya..gives Karma Phalam..
- Ishvara Active – World Active. Don't give reality. It will not disturb you.
- Raise your level as paramartikam + see world as Vyavahara – Watching serial tragedy (tear jerker's). Be chit and be free.
- By heart verse 75 – Use for meditation. This is Binary format – In me chit, nothing happening.
- Na Nirodho, Na Chitto... Iti esha Paramartaha.
- Not happening Paramartikaly – Vyavaharically, let things happen... so that is liberation!!!
- This is Upasamhara – Conclusion.

CHAPTER 9
DHYANA DEEPA PRAKARANAM
158 VERSES

SUMMARY - CHAPTER 9
DHYANA DEEPA PRAKARANAM
158 VERSES



Conveys unique idea – Controvertial confusing chapter.

Gist :

1) “Prama”

- **Right Idea** : If it agrees with a fact.

Bramaha:

- If not in agreement with fact its called wrong idea.

2) 2 types of wrong Idea :

Real Wrong Idea (RWI)	Fake Wrong Idea (FWI)
a) Real Ruppee / Jewellery / Person	a) Fake Ruppee / Jewellery / Person
b) Always wrong idea in 3 periods of time	b) Because of mistake, falsely, we have taken right idea as wrong idea.
c) Not subject to correction	c) Subject to correction because it is right idea. Mistake can be corrected. Then it becomes right idea.
d) Permanent – Always wrong	d) Not permanent – Temporary. Converted to Right idea
e) Will never tally with future right idea	e) Present wrong idea will tally with future right idea.
f) Nonconforming future right idea.	f) Fake wrong idea confirms with future right idea. It is called confirming wrong idea with right idea.
g) Called “Visamvadi Brahmaha” unconfirming wrong idea.	g) Called “Samvadi Brahmaha”.

Stage 1 :

Right Idea (RI)	Real Wrong Idea (RWI)	Fake Wrong Idea (FWI)
<ul style="list-style-type: none"> - “Prama” confirms with a fact 	<ul style="list-style-type: none"> - Visamvadi Bramaha - Never conforms with a fact 	<ul style="list-style-type: none"> - Samvadi Bramaha - “Can be converted into Prama” - Really right idea - Present wrong idea – mistaken wrong idea.

Stage 2 :

- Fake wrong idea convertible to Right idea.
- Samvadi Brahama available to be converted by various methods.
- Methods to convert fake wrong idea into right idea:
 - Primary method – Vichara – enquiry to convert Samavadi Brahama into Prama.
 - Fake Wrong Idea (FWI) into Right Idea (RI).

9th chapter – Main thesis :

- Supportive methods : Auxiliary / Booster / Pathyam for medicine ... Repetition of fake wrong idea... Avratti of Samvadi Brahma... to convert Wrong idea into Right idea.
- “Repitition along with Vichara” – faster method – Because of Booster / Support.. Unique Upasana.
- Repetition of Samvadi – Brahama.
- Fake Wrong Idea (FWI) – hastens Vichara in converting Samavadi Brahama to Prama.

1 st Stage	2 nd Stage
Note : - Real Idea / Real Wrong Idea / Fake Wrong Idea	- Fake Wrong Idea - convert to Real Idea by Vichara – Primary method + Upasana – Secondary method.

- Apply 2 stages in Vedanta.

3rd Stage :

- Imagine guru teaching – asks student – can you claim – now – I am liberated?

1st Student :

- I am convinced and confidently claims I am liberated. I have understood. I am sakshi, ever liberated Not body / Mind. My mind requires refinement but without Anxiety / fear now.
- Status of mind, not connected to my liberation. No anxiety / fear.
- I am liberated is prama for student = Right idea.

2nd Student :

- Love to claim I am liberated. You will be happy – want to be honest.
- Not liberated at present – Don't have Amanitvam ... 13th Chapter – Gita.

Abhayam ... 16th Chapter – Gita

Sthita Prajya ... 2 Chapter – 54 – 72 – Gita.

- Therefore I can't be liberated = Wrong idea "WI"

I am liberated now = Wrong Idea "WI"

Sanskrit Vocal

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥
असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

Transliteration

amānitvam adambhitvam ahimsā kṣāntir ārjavam
ācāryopāśanam śaucaṁ sthairyam ātma-vinigrahaḥ
indriyārtheṣu vairāgyam anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam
asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu
nityaṁ ca sama-cittatvam iṣṭāniṣtopapattiṣu
mayi cānanya-yogena bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam aratir jana-saṁsadi
adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśanam
etaj jñānam iti proktam ajñānam yad ato 'nyathā

SYNONYMS

amanitvam--humility; *adambhitvam*--pridelessness; *ahimsa*--nonviolence; *ksantih*--tolerance; *arjavam*--simplicity; *acarya-upasanam*--approaching a bona fide spiritual master; *saucam*--cleanliness; *sthairyam*--steadfastness; *atma-vinigraha*--control; *indriya-arthesu*--in the matter of the senses; *vairagyam*--renunciation; *anahankarah*--being without false egoism; *eva*--certainly; *ca*--also; *janma*--birth; *mṛtyu*--death; *jara*--old age; *vyadhi*--disease; *duḥkha*--distress; *dosa*--fault; *anudarsanam*--observing; *asaktih*--without attachment; *anabhisvanga*--without association; *putra*--sons; *dara*--wife; *grha-adisu*--home, etc.; *nityam*--eternal; *ca*--also; *sama-cittatvam*--equilibrium; *ista*--desirable; *anista*--undesirable; *upapattisu*--having obtained; *mayi*--unto Me; *ca*--also; *ananya-yogena*--by devotional service; *bhaktih*--devotion; *avyabhicarini*--constant, unalloyed; *vivikta*--solitary; *desa*--place; *sevitvam*--aspiring; *aratih*--without attachment; *jana*--to people in general; *samsadi*--mass; *adhyatma*--pertaining to the self; *jñāna*--knowledge; *nityatvam*--eternity; *tattva-jñāna*--knowledge of the truth; *artha*--the object; *darsanam*--philosophy; *etat*--all this; *jñānam*--knowledge; *iti*--thus; *proktam*--declared; *ajñānam*--ignorance; *yat*--that which; *atah*--from this; *anyatha*--others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth--all these I thus declare to be knowledge, and what is contrary to these is ignorance.

Sanskrit Vocal

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Transliteration

śrī bhagavān uvāca

abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca svādhyāyas tapa ārjavam

ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ mārḍavaṁ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti sampadam daivīm abhijātasya bhārata

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *abhayam*--fearlessness; *sattva-samsuddhih*--purification of one's existence; *jnana*--knowledge; *yoga*--of linking up; *vyavasthitiḥ*--the situation; *danam*--charity; *damah ca*--and controlling the mind; *yajnah ca*--and performance of sacrifice; *svadhyayah*--study of Vedic literature; *tapah*--austerity; *arjavam*--simplicity; *ahimsa*--nonviolence; *satyam*--truthfulness; *akrodhah*--freedom from anger; *tyagah*--renunciation; *santih*--tranquility; *apaisunam*--aversion to fault-finding; *daya*--mercy; *bhutesu*--towards all living entities; *aloluptvam*--freedom from greed; *mardavam*--gentleness; *hrih*--modesty; *acapalam*--determination; *tejah*--vigor; *ksama*--forgiveness; *dhrtih*--fortitude; *saucam*--cleanliness; *adrohah*--freedom from envy; *na*--not; *ati-manita*--expectation of honor; *bhavanti*--become; *sampadam*--qualities; *daivim*--transcendental; *abhijatasya*--of one who is born of; *bharata*--O son of Bharata.

TRANSLATION

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor--these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

Chapter 2 - Verses 54 :

Sanskrit Vocal

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

Transliteration

arjuna uvāca

sthita-prajñasya kā bhāṣā samādhī-sthasya keśava

sthita-dhīḥ kiṁ prabhāṣeta kim āsita vrajeta kiṁ

SYNONYMS

arjunah uvaca--Arjuna said; *sthita-prajñasya*--of one who is situated in fixed Kṛṣṇa consciousness; *ka*--what; *bhasa*--language; *samadhi-sthasya*--of one situated in trance; *kesava*--O Kṛṣṇa; *sthita-dhih*--one fixed in Kṛṣṇa consciousness; *kim*--what; *prabhaseta*--speak; *kim*--how; *asita*--does remain; *vrajeta*--walks; *kim*--how.

TRANSLATION

Arjuna said: What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

Chapter 2 - Verses 72 :

Sanskrit Vocal

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति ॥ ७२ ॥

Transliteration

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati

sthitvāsyām anta-kāle 'pi brahma-nirvāṇam ṛcchati

SYNONYMS

esa--this; *brahmi*--spiritual; *sthitih*--situation; *partha*--O son of Prtha; *na*--never; *enam*--this; *prapya*--achieving; *vimuhyati*--bewilders; *sthitva*--being so situated; *asyam*--being so; *anta-kale*--at the end of life; *api*--also; *brahma-nirvanam*--spiritual (kingdom of God); *rcchati*--attains.

TRANSLATION

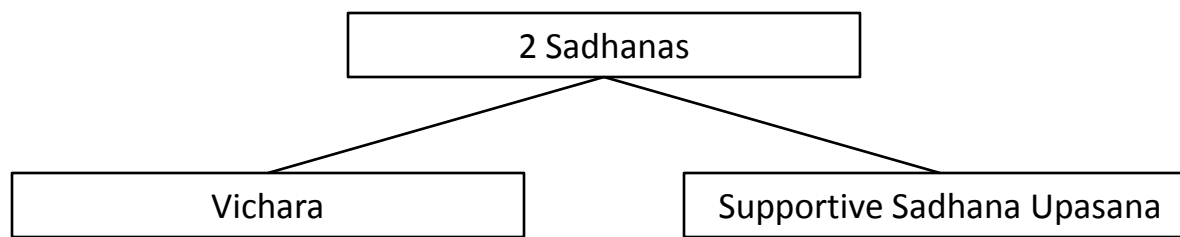
That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated, even at the hour of death, one can enter into the kingdom of God.

What kind of wrong idea?

- Claiming I am liberated – wrong idea = Samvadi Bramaha.
- Is it real wrong idea. It is fake wrong idea.
- Claiming I am liberated = Right idea as per Guru / Shastra.
- Wants in future – to claim – I am liberated. Wants to convert Samvadi Bramaha into Prama – By Sadhana.

Vidya : Teaching student No. 2.

How to convert Brahma to Prama – I am liberated idea... fake wrong idea into right idea.

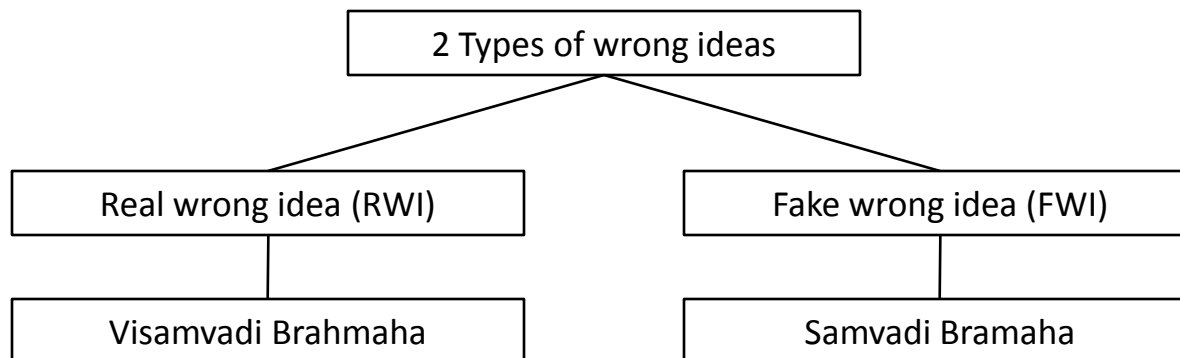


- I am the Liberated – Fake Wrong idea repeat and do Vichara.
- In future will claim I am liberated like the 1st student.

Repeat :

- “I am liberated” as supportive Sadhana along with Vichara is “Aham Brahma Asmi “– Upasana.

Verses 1 – 12 :



Verses 13 – 29 :

- Student 2 is Adhikari for Upasana Repetition of Fake Wrong Idea to convert into Right idea.
- Right Idea repetition is Upasana.
- Converting into Right idea = Prama
- Through Upasanam Samvadi Brahma converted into Prama for student 2.
- Previously my wrong idea, now right idea.

Verses 30 – 52 :

- Right idea – Prama can be achieved only by Vichara.
- To acquire prama for all Ajnani and Student 2.
- Continue until Prama comes. Vichara is means for moksha.

Verses 53 – 73 :

- Why Upasana is possible w.r.t. Samvadi Brahma – for student No. 2.

Logic :

- Upasana for student No. 2 is Ninidhyasanam of student No. 1.
- Repeats, I am liberated. Both students repeat same.
- Ninidhyasanam and Upasana same for both in terms of content and process.

Process :

- Repetition of Vritti.

Student 1 :

- Prama – Aavritti

Student 2 :

- Samvadi Brahma Aavritti. Since content and process is same. If Ninidhyasanam possible, Upasana possible.
- If Upasana not possible, Ninnidhyasanam not possible.
- Both same in content and process.

Verses 74 – 122 :

Question : If content and process same for 1 + 2.

- Why give 2 names?

Content : I am liberated

Process : Repetition

Why call it Ninidhyasanam / Upasana. Different not based on content or process. But on 2 perspectives.

Student 1 :

- **Repeats :** I am liberated. I am Prama – fact – repeating to remove habitual notions. I am Samsari / Sadhana / Mumukshu / Jingyasu / Not for sake of Prama.
- Its called Nindhyasanam.
- **Purpose :** Viparita Bavana Nivritti
- Vichara not required has Prama.

Student 2 :

- Repeating I am liberated repeats as a fake wrong idea. Guru and Shastras know its fake.
- Have to do Sadhana. Hope in this Janma with this perspective.. Same content
- Samadhi Brahma Aavritti = Upasana
- **Purpose** : To convert Samvadhi Brahma to Prama... should repeat with Vichara.
- This is difference between Upasana and Ninidhyasanam. Content and process same.

Verses 123 – 157 :

Final Topic : 9th Topic

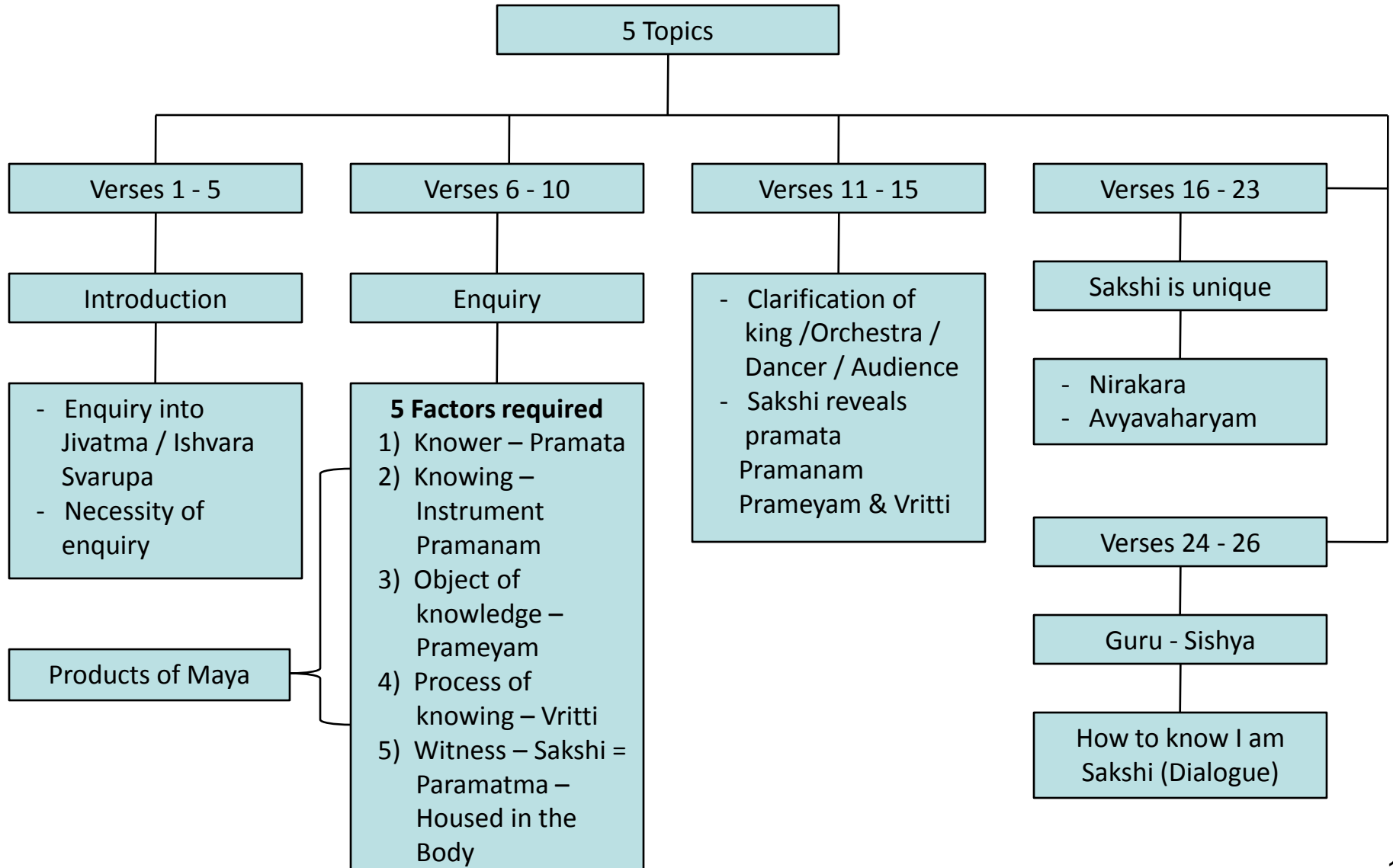
- Encourages Student 2 – Will get liberated. Continues Samvadi Brahma Aavritti along with Vichara.
- One day Samvadi Brahmaha will be understood as Bramaha and you will say I am liberated... confidently.
- You will challenge – why can't I claim I am liberated.
- Mind has challenges and I improve mind as a hobby. I don't want to connect the fact. Because I am Asanga Atma.
Liberation not dependent on state of mind.
- Samvadi Brahmanam as Upasanam for student No 2. Converts it into Brahma.

CHAPTER – 10
NATAKA DEEPA PRAKARANAM
26 VERSES

CHAPTER – 10

SUMMARY

NATAKA DEEPA PRAKARANAM (26 VERSES)



CHAPTER – 10

SUMMARY

NATAKA DEEPA PRAKARANAM

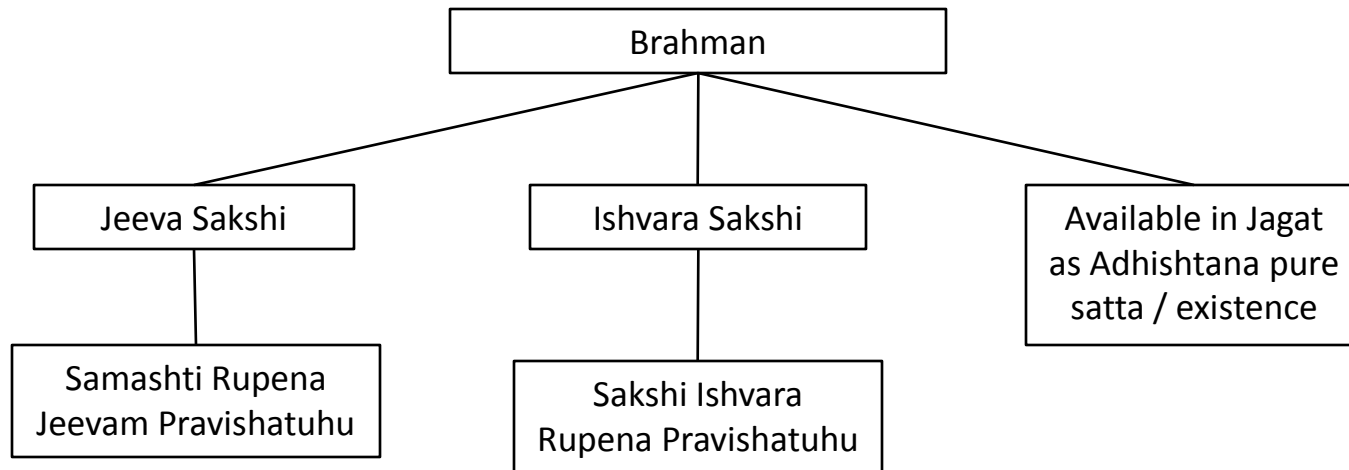
1) 26 Verses – 5 Topics

2) Introduction : Verses 1 – 5 :

- Necessity of enquiry – Why Vichara or Jnana Yoga is required.

Process of Creation :

- One Brahman – Paramartika Satyam with Maya divides itself into 3 – Jiva / Jagat / Ishvara (Trifurcates)
- For this, Brahman does not undergo real change but only seeming change with maya.
- Since seeming change – 3 products lower order of reality – Vayavaharika Satyam (Jiva / Jagat / Ishvara).
- Brahman enters to lend its support to Jiva as Sakshi.



- Brahman Bifurcates through Maya and enters as Sakshi. Expressions used – No process / travel involved.
- Once Vyavaharika, 3 created and process of life begins.

- Jagat has no problem. Jadam inert no Samsara / No complaint.
- Ishvara not affected by Aavarna Shakti of Maya.
- Knows these 3 as Vyavaharika Satyam. Aavarna Shakti of Maya covers Jiva and he is trapped.
- Therefore Vyavaharika misunderstood as Paramartikam – ultimate reality.
- Over estimated, Vyavaharika over valued, is Samsara.

Solution :

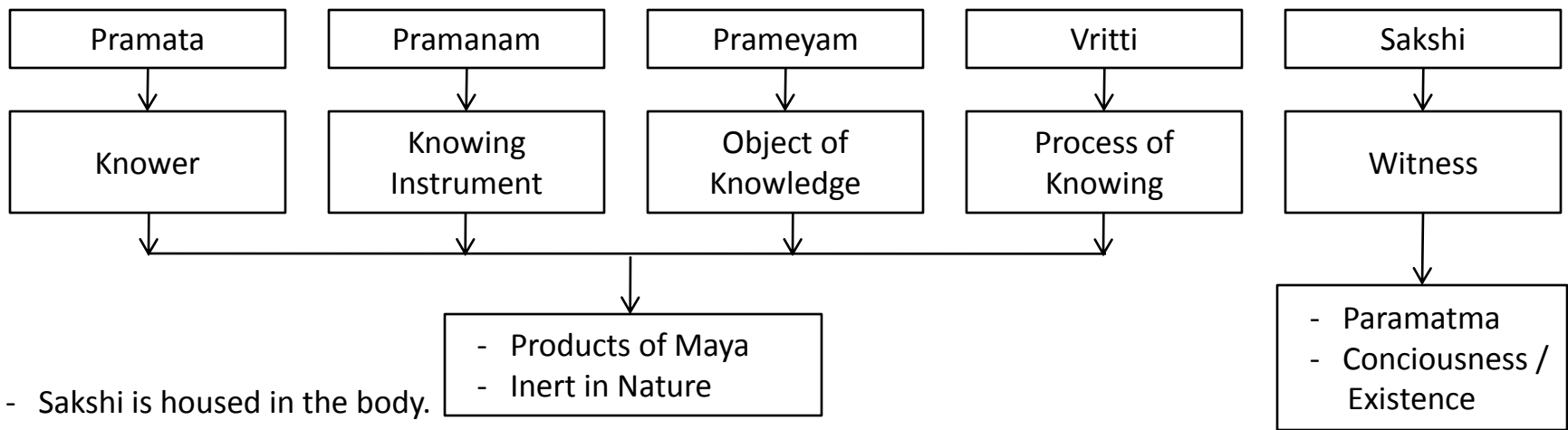
- Not changing Vyavahara and I can't change world and mind. This has to be understood by knowing. Paramartika – Absolute reality.
- Dream known as dream when you wake to Jagrat
- Vyavaharikam known as Vyavaharikam, When you wake up to Paramartikam. Requires enquiry and preparation.
- Jiva must worship Ishvara and prepare mind ... Attato Brahma Jingyasa.
- Vichara Apekshika... Make enquiry into Jivatma Svarupa and Ishvara Svarupa. Necessity of enquiry.

2nd topic : Verses 6 – 10 :

- 5 factors required for all knowledge transactions.
- Jnana Vyavahara Pancha Ghataka Apekshika.



- Factors
- Components
- Constituents
- Ingredients



- Sakshi is housed in the body.
- Paramatma has entered Vyavaharika prapancha as Sakshi.
- Plays role of sakshi..... Most important component / support of transaction.
- Pramata = One part of mind called Ahamkara..
- Part of mind is Ahamkara... when mind is Active – knower is there – when mind is resolved, knower is gone.
- Mind Satve - Aham / Kowner Satyam
Mind Abave - Aham / Kowner Abahayam
- Therefore Mind is Kowner
- Similarly Ahamkara. I - Notion is there only when mind is there...
- In sleep never claim – this / that
- Therefore Mind = Pramata = Ahamkara. Jadam.
- Pramanam = Another part of same mind
Pramanam = Mind = Product of maya = Jadam
- That part of mind where thoughts arise.
- Pramanam part of mind is linking Pramata and Prameyam – serves as Broker.

- How? Through Vritti.
- If a person doesn't understand, student also Jadam.

3rd factor :

- Prameyam ... Jadam.... Made of 5 elements.
- Shabda / Sparsha / Rupa / Rasa / Gandha....

4th factor :

- Process called Vritti – there is a group of Assistance... sense organ... serves as assistant for formation of Vritti...
- Eyes open... Rupa Vritti will come
Nose Open.... Gandha Vritti will come
Ears Open... Shabda Vritti will come

5th factor :

- For knowing process....
- Consciousness principle... Sakshi....
- **How knowing process happens?**

Since 4 factors Jadam, can't reveal themselves or others.

- All 4 inert, can't reveal their own existence or others existence.
- Pramata can't reveal Pramata, Pramanam, Prameyam or Vritti.
- None of 4 can reveal itself or others.
- Lamp, Svaprakasha Prakashakatvam Asti. Clip doesn't reveal itself or others.
- Similarly 4 factors... Jadam... incapable.
- No knowledge transaction possible (Jnana Vyavaharika) with 4 factors.

- Require 5th factor – Sakshi....
- Swami + Mike – No power... Designed to magnify...

Pramata / Pramanam / Prameyam designed to do particular jobs but non functional without Chetana Tattvam called Sakshi.

What Sakshi Does?

- Reveals 4 factors Simultaneously Pramata / Pramanam / Vritti – Directly and Prameyam in outside world indirectly.
- Through conveyer belt of 3 sakshi reveals Prameyam also.

Sakshi : Sarva Prakashakam...

Pramata / Pramanam / Prameyam (Indirectly) / Vritti

2) Reveals simultaneously / equally without particularity Soundaya Lahari :

- Moon light / sunlight falls uniformly on the earth.
- Sarva Prakashaka – Yugapath – Prakashakam – simultaneous illuminator / all / uniform.
- Illumination not action of sakshi. Not process – Sannidi Matrena – by presence... Therefore changeless illuminator.
- Unless Pramata + Pramanam channelise Vritti... Sakshi can't illumine Prameyam. Sakshi requires assistance of Pramata to reveal...
- Therefore called knower of Prameyam. It is only channeliser not knower.
- Open tap – water comes
- Close tap – water doesn't come.
- Tap takes credit as source of water.. Tank alone is source.
- Pramata is knower – channaliser of truth. Only Sakshi is revealer of everything.

Sanskrit Vocal

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति र्स तस्य भासा सर्वमिदं विभाति ॥१० ॥

Transliteration

na tatra sūryo bhāti, na candra-tāarakam, nemā vidyuto
bhānti, kuto'yam agniḥ,
tam eva bhāntam anubhāti sarvam, tasya bhāsā
sarvam, idaṁ vibhāti.

TRANSLATION

In a supreme golden sheath the Brahman lies, stainless, without parts. A Splendour is That, It is the Light of Lights, It is That which the self-knowers know.

- All 4 required for Jnana Vyapara – 4 Maya + 1 Brahman.
- Sakshi is Brahman – not part of Brahman.
- Akhandam / Nishkalam / Niravayatvam – This is 2nd Topic.

3rd Topic : Verses 11 – 15:

Clarification of 5 factors with example :

- Nataka deepa Drishtanta
- Nrityashala Deepa Drishtanta.

THEATRE / LAMP – IMAGERY				
KING	DANCING GIRL	AUDIENCE	ORCHESTRA	VRITTI
<ul style="list-style-type: none">- Pramata- Organiser of Program- Controller of Dancer	<ul style="list-style-type: none">- Pramanam- Linking Girl	<ul style="list-style-type: none">- Prameyam- King + Audience come together because of Dance program	<ul style="list-style-type: none">- Sense organs	<ul style="list-style-type: none">- Process of Dance

One powerful theatre lamp.

- Most important.
- Sakshi, which reveals king and audience.
- All illuminator (Simultaneous / uniform / changeless)
- Atma

Mundaka Upanishad 1st Mantra : Aavahi Sannihitam...

Mundaka Upanishad : 2 – 2 – 1

Sanskrit Vocal

आविः संनिहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम्।

एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

Transliteration

āviḥ samnihitam guhācaram nāma mahat padam
atraitat samarpitam,
ejat praṇan nimiṣac ca yad eat jānatha sad asad
vareṇyam param vijñānād
yad variṣṭham prajānām.

TRANSLATION

Manifested, it is here set close within, moving in the secret heart, this is the mighty foundation and into it is consigned all that moves and breathes and sees. This that is that great foundation here, know, as the Is and Is-not, the supremely desirable, greatest and the Most High, beyond the knowledge of creatures.

- Aavahi = light.

2nd Mantra : Yad Archi Matu...

Mundaka Upanishad : 2 – 2 – 2

Sanskrit Vocal

यदर्चिमद्यदणुब्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥२॥

Transliteration

yad arcimad yad aṇubhyo'ṇu ca, yasmin lokā nihitā
lokinas ca,
tad etad akṣaram brahma sa prāṇas tad u vāṇ manah,
tad etat satyam, tad amṛtam, tad veddhavyam,
saumya, viddhi.

TRANSLATION

That which is the Luminous, that which is smaller than the atoms, that in which are set the worlds and their peoples,
That is This,—it is Brahman immutable: life is That, it is speech and mind. That is This, the True and Real, it is That
which is immortal: it is into That that thou must pierce, O fair son, into That penetrate.

- Light does no action
- In Absence, no program possible
- Without power – No class.

4th topic : Verses 16 – 23 :

- Uniqueness of Sakshi – Sakshinaha Vailakshanyam distinction from other 4 factors.
- Pramata / Pramana / Prameya / Vritti.

a) Nirakara

- Vrittis dance assisted by sense organs.
- Dance assisted by orchestra – 5 instruments. (Flute / Table / Piano / Guitar)
- Sakshi = Lamp ever active / or ever passive.
- Together doesn't move from one place to another.

- Vritti moves from one place to another / mind to object.
- Vritti Vyapara takes place – Vritti Vyapti / Phala Vapti / bahir Gamanam / Antar Gamanam.
- This Vritti process not there for Sakshi. – Sakshi is Achalam / Nirakara.

b) Avyavaharyam :

- When 4 factors – Active participants get tired and are resolved, all transactions end.
- Concept of time + space ends.
- Time and space exist only as part of transactional world.
- After resolution of 4 factors, transactions + time + space, sakshi continues to be there. It is not resolved. To describe sakshi at that time, it is not available for any perception / Description / location. Therefore – not here / there / everywhere nothing is there – no space / time / objects. Everywhere used only when transactions are on : when no transactions, everywhere can't be used / Sakshi can't be used....Nothing it is sakshi of. Therefore it is indescribable.
- Avyavaharyam - beyond thoughts / words / concepts / location – Desha / Kala / Vyavahara Ateetam.
- Therefore Sakshi = Avyavaharyam.

5th Topic : Verses 24 – 26

How can I know Sakshi?

- Knowing is a transaction. Moment you know sakshi, Pramata, Pramanam, transactions will come. Sakshi will become one of Prameyams in the world. Sakshi is different from Pramata / Pramanam / Prameyam which are sakshyam. They are not sakshi.
- Therefore Sakshi is Aprameyam – not knowable entity.

How to know?

- You can't know sakshi..

How do I know it is there? Bluff?

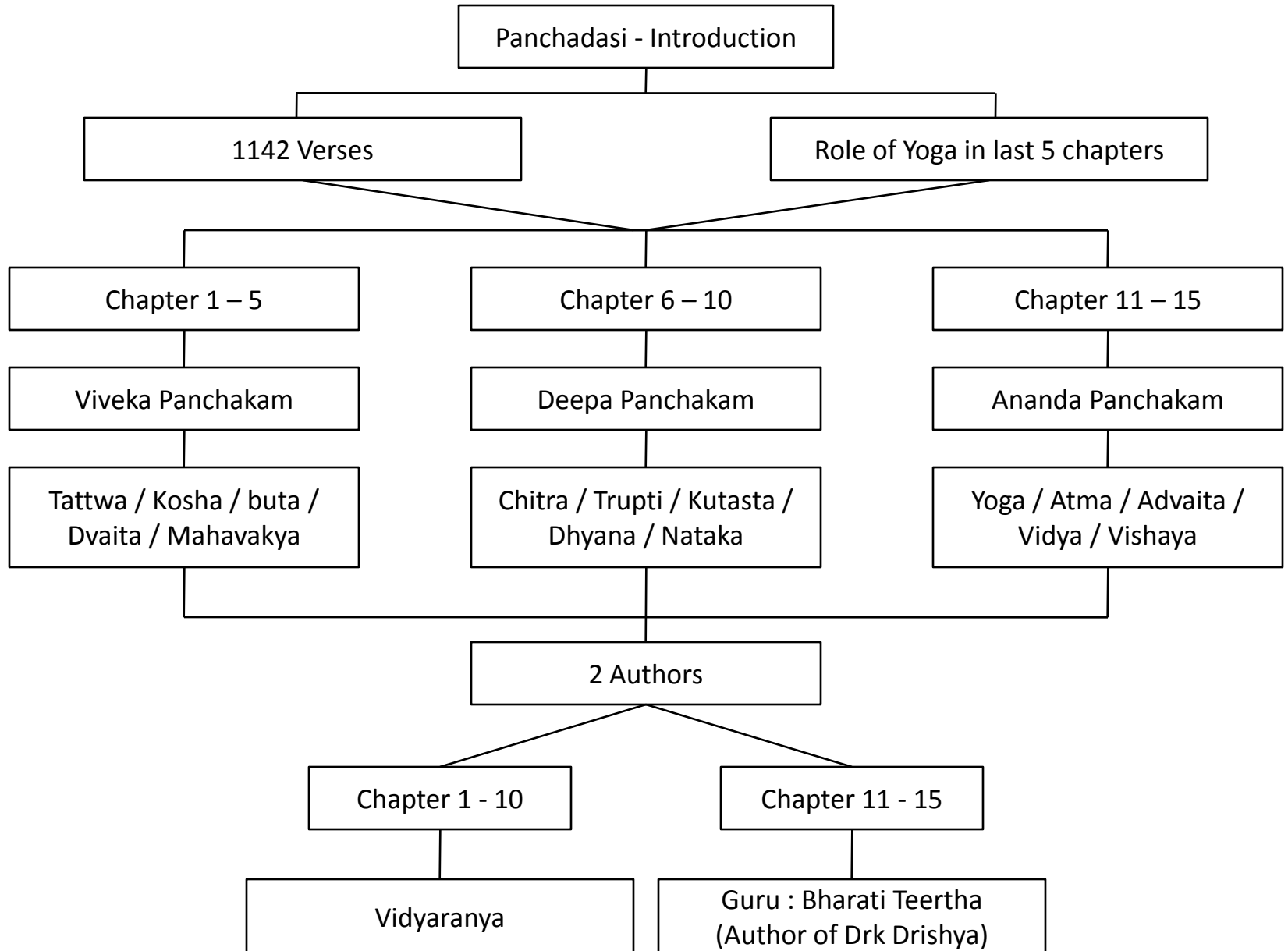
DIALOGUE	
Guru	- Can't know sakshi. Can't say sakshi is nonexistent. Because you are sakshi.
Student	- I am only Pramata – experiencing world + class how I am sakshi.
Guru	<ul style="list-style-type: none">- You are sakshi – Temporarily enjoying Pramata status because of your identification with mind.- In Jagrat + Svapna, have temporary status of Pramata. Drop your identification. Drop Pramata status and you are sakshi. Holding on to Pramata don't try to know sakshi. Dropping Pramata status, be sakshi.
Student	- How to drop Pramata status... Angavastram can't drop it.
Guru	<ul style="list-style-type: none">- Have Pramata status only when knowing process is on. When you drop all knowing activity, when you are silent... Mentally and sensorily silent, you are sakshi.- Active you = Pramata.- Silent you = sakshi.
Student	- When I am silent, I am sakshi. How do I know I am sakshi. When I am silent?
Guru	<ul style="list-style-type: none">- Silent sakshi not revealed by a process because it is Svaf Prakasham or Svata Prakashakam.- It is self evident. Doesn't require proof.- What is evident without requiring proof is called self evident.- When I am silent, I am there. Doesn't require proof.

Student	<ul style="list-style-type: none"> - I am not able to drop knowing process. Monkey mind / can't practice silence / Samadhi.... - How to remain Sakshi?
Guru	<ul style="list-style-type: none"> - Don't go to silence deliberately. Bagawan has given natural silence in Sushupti.... - Everybody has experienced silence through Sushupti. Through Avasta Traya Viveka, may you claim – I am sakshi obtaining in Sushupti. - Claim in Jagrat Avasta. Understand I am sakshi obtaining in Sushupti. Now also I am sakshi all the time. I put on knower status or put off knower status. I am all the time sakshi. Claim sakshi status by Avasta Traya Viveka. - When silence happens naturally, anytime I am sakshi. That sakshi is Brahman – Creator. - I am Sakshi / Paramatma / Reveals all transactions and is beyond all transactions. Paramartika Satyam supporting Vyavaharika transactions. By claiming this, may you enjoy Jeevan Mukti. In transaction, don't say I am Sakshi Brahman. Transact as Pramata understand I am sakshi with Pramata coat. This is essence of 10th chapter. (Most important chapter of Panchadasi.)

CHAPTER 11 – 15
ANANDA PANCHAKAM
429 VERSES

CHAPTER 11 – 15

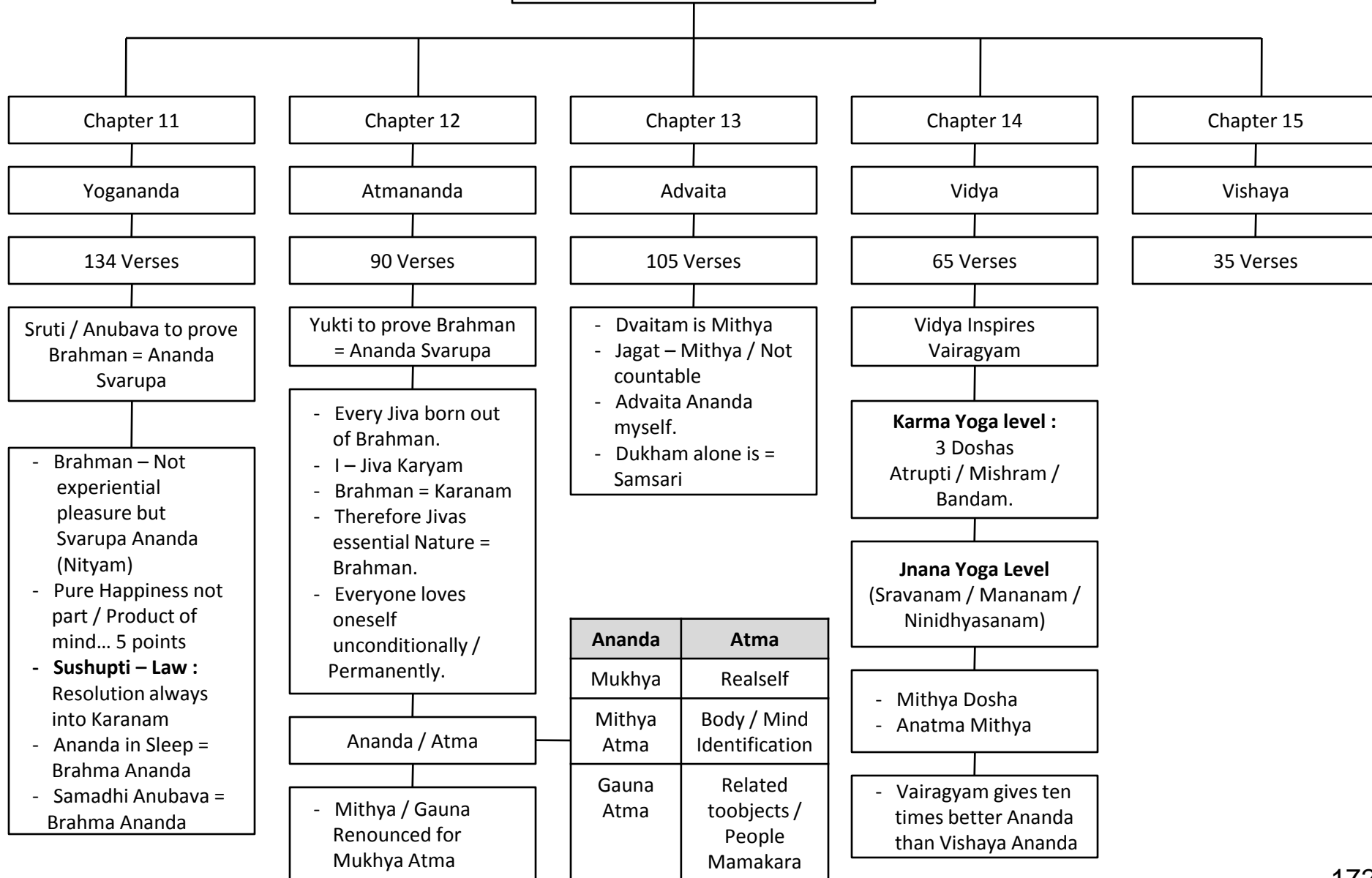
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Chapter 11 – 15

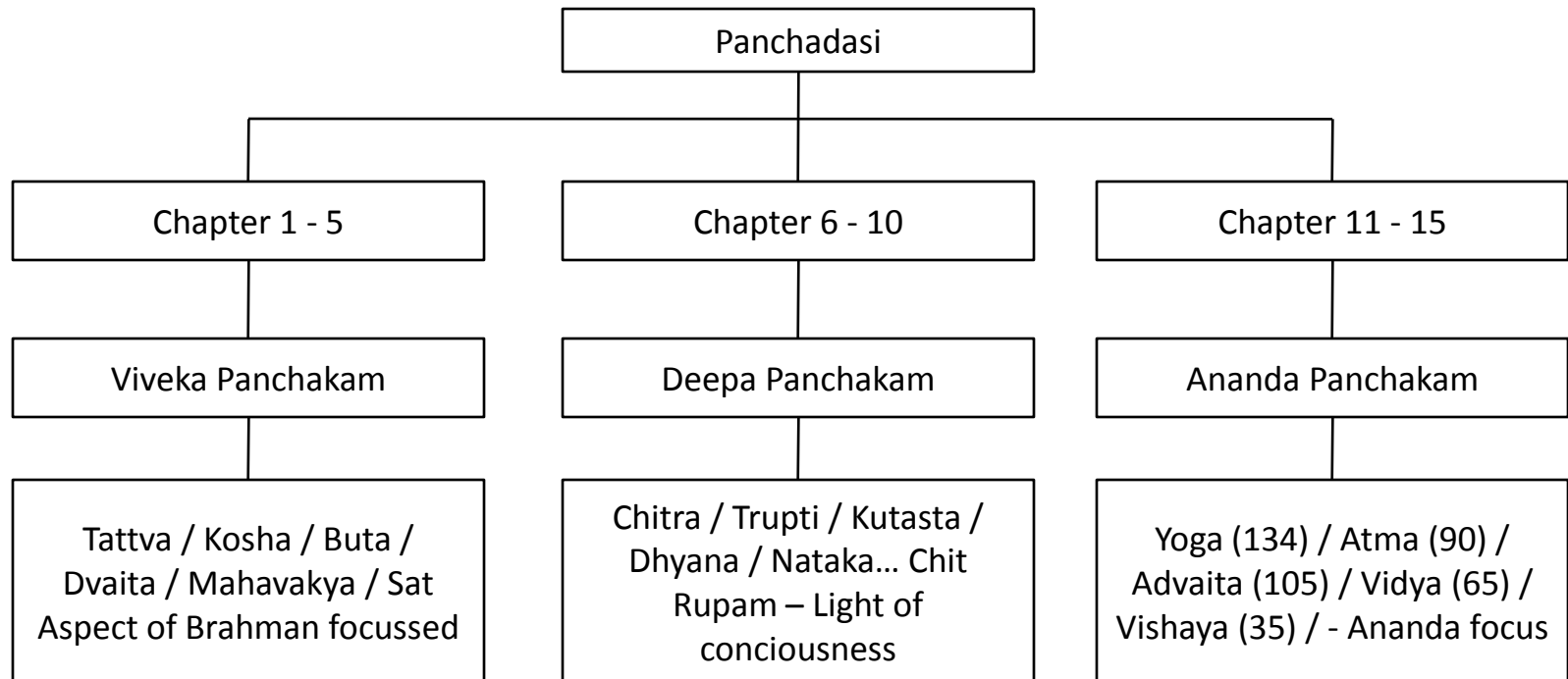
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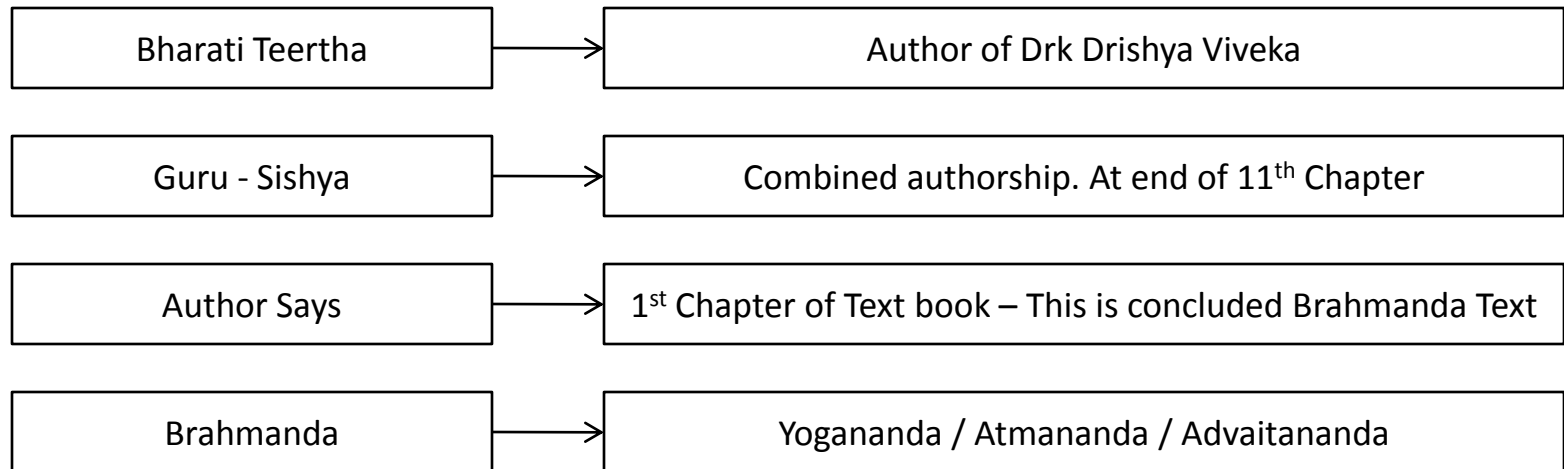
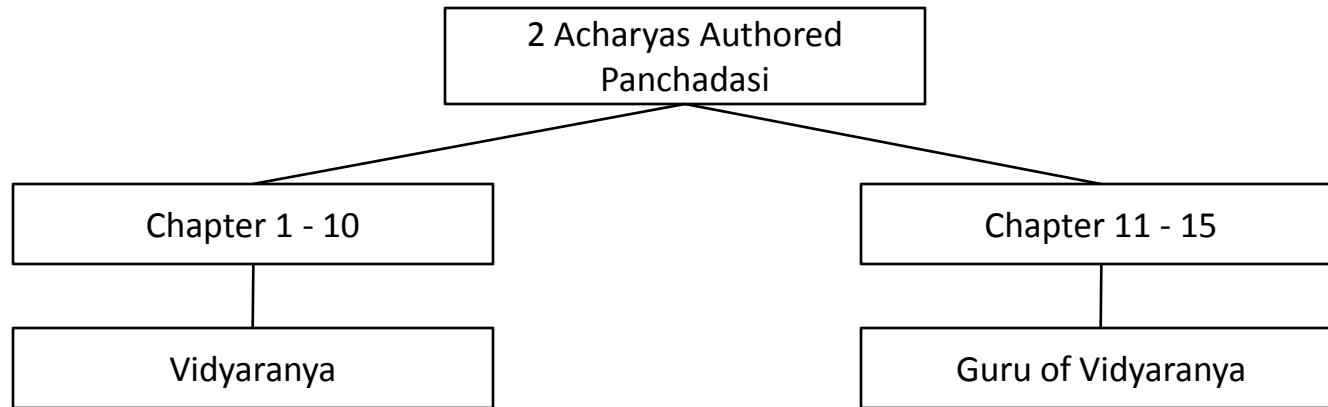
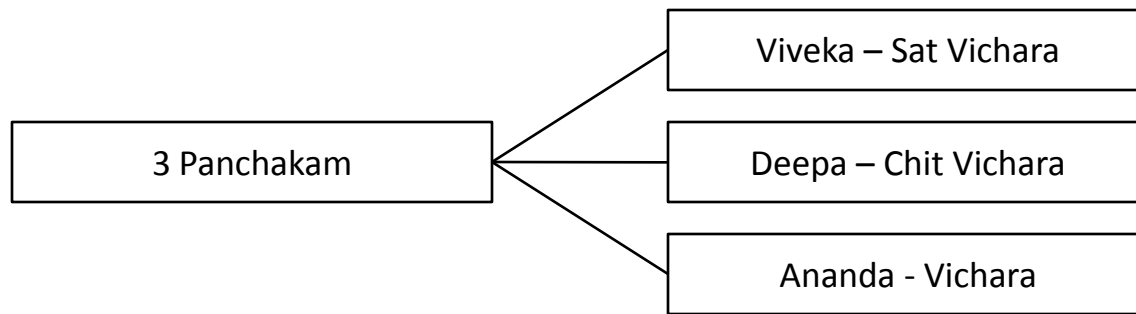
Chapter 11 - 15



LECTURE 13

- 7 years to complete 15 chapters.
- Normally only 10 chapters taken – 1142 verses
- Started : 26-Nov-2002
- Ending : 26-Nov-2009
- Controversies in last 5 chapters – Role of Yoga – in Chapter 11 – 15
- Generally Omitted 5 chapters – 429 Verses.
- **Panchadasi** : 3 Panchakams – 15 Chapters
- **Gita** : 3 Shatakams - 18 Chapters





- Name of separate text by Bharati Teertha.

CHAPTER 11 : YOGANANDA PRAKARANAM

- Brahmananda – Yogananda – 134 verses establishes Ananda Svarupatvam – Nature of Brahman in 3 Pramanams.

Sruti :

- Brahman is Ananda..... Taittiriya – Brighu Valli – Brahmeti Vijananat

Brihardanyaka Upanishad : 3 – 9 – 28 (7) : Vijnana Anandam Brahma.....

Sanskrit Vocal

जात एव ; न, जायते, कोन्वेन जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥
इति नवमं ब्राह्मणम् ॥ इति तृतीयोऽध्यायः ॥

TRANSLATION

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It.

Chandogya Upanishad : 7 – 23 - 1 : Yovai Buma – Tat sukham.

Sanskrit Vocal

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

Transliteration

*Yo vai bhuma tat sukham, nalpe sukham asti, bhumaiva sukham,
bhuma tveva vijijnasitavya iti, bhumanam, bagavah, vijijnasa iti.*

‘The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.’ ‘Sir, I wish to understand the Infinite.’ (1)

- Buma= Brahman we don't say Brahman is happy.
- Say : Brahman is happiness.

Taittiriya Upanishad : 2 – 7 – 1

- Brahmananda Valli – Raso vai saha....

असद् वा इदमग्रासीत् । ततो वै सद्जायत ।
तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति ।
यद् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा
नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष
आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति ।
यदा ह्येष एतस्मिन्नदृश्येऽनाख्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येष
एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

asadva idamagra asit.h . tato vai sadajayata .
tadatmana{\m+} svayamakuruta .
tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .
rasa{\m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah
pranyat.h . yadesha akasha anando na syat.h .
esha hyeva.a.anandayati .

yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam
\medskip
pratishtham vindate . atha so.abhayam gato bhavati .
yada hyevaisha etasminnudaramantaram kurute .
atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .
tadapyesha shloko bhavati .. 1.

TRANSLATION

“In the beginning all this was non—existent. From it was born what exists. That created Itself by Itself; therefore It is called the self—made.” That which is Self—made is flavour; for truly, on obtaining the flavour one becomes blissful. Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss. When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness. If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

- Brahman is Nityam / eternal – Brahmanda is Nitya Ananda.
- Svarupa = Nitya Ananda.
- Doesn't refer to experiential pleasure which is Anityam. Any experience is mental state . Therefore Anityam. Mind Anityam. Therefore state Anityam. Experiential pleasure is mental state. Therefore Brahman's Svarupa Ananda is Nitya Ananda. Definition of Svapura Ananda – “Pure Happiness”.

Pure Happiness :

- a) Not part / Product / property of state of mine.
- b) Pure happiness is independent. Not happy now and then.
- c) Pure happiness not limited by boundaries of mind.
- d) Pure happiness continues to exist even after resolution of mind.
- e) Pure happiness which continues after resolution of mind is not experiencable / accessible because there is no medium for transaction. Surviving happiness is not available for transaction. Pure non experiential Ananda is Brahman or Brahma Svarupa learnt from Sruti.

2) Sushupti Anubava for Brahma Ananda Svarupa :

Reason = During Sushupti, everything resolved world / Body / Mind / Triputi resolved into what?

Law : Resolution is always into the karanam

Destroy Pot...	Resolves into Mud.
Destroy Wave ...	Resolves into Water
Melt Chain	Resolves into Gold
Destroy furniture...	Resolves into wood
Destroy Body / Mind / World...	Resolves into Brahman.
↑ Karyam	↑ Karanam

- In Sushupti, World / Body / Mind / Resolves into Karanam Brahman.

Prasno Upanishad : 4 Chapter : Ahar Ahar Brahma Gachhati

Chandogyo Upanishad : 8 Chapter : Ahar Ahar Brahmama Gachhyantah

Chandogyo Upanishad : 6 Chapter : Tato Suryo... Sada Baveti.

- In Sushupti ... merged into Brahman .
- Dreamless sleep.. Our experience : All uniformly experience sleep. Hate to come out of sleep. That Ananda – not coming from world because world is resolved. Source of Ananda in Sushupti must be Brahman into which we have resolved. Yat Sushuptou, Nirvishou Atmananda Anubuti... in Vivekchoodamani... Sushupti is Pramanam to show we have resolved into Brahman – That Brahman is Ananda.

3rd Pramanam : Samadhi Anubava of Yogi.

- Similar state by Resolving all duality.
- Sushupti = Natural samadhi... deliberate effort
- Sushupti / Samadhi = Nirvikalpaka Avasthas
- Yogi experiences Ananda. Source is Karanam Brahman - into which he has resolved into Samadhi Ananda...

Gita : Chapter 6 – Verses 20, 21, 22, 23 : yatro paramata chittam...

Sanskrit Vocal

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसः ॥ २३ ॥

Transliteration

yatroparamate cittam niruddham yoga-sevayā
yatra caivātmanātmānam paśyann ātmani tuṣyati
sukham ātyantikam yat tad buddhi-grāhyam atīndriyam
veti yatra na caivāyam sthitaś calati tattvataḥ
yam labdhvā cāparam lābham manyate nādhikam tataḥ
yasmin sthito na duḥkhena guruṇāpi vicālyate
tam vidyād duḥkha-samyoga-viyogam yoga-samjñitam

SYNONYMS

yatra--in that state of affairs; *uparamate*--when one feels transcendental happiness; *cittam*--mental activities; *niruddham*--restrained from matter; *yoga-sevaya*--by performance of *yoga*; *yatra*--in that; *ca*--also; *eva*--certainly; *atmana*--by the pure mind; *atmanam*--the self; *pasyan*--realizing the position; *atmani*--in the self; *tusyati*--becomes satisfied; *sukham*--happiness; *atyantikam*--supreme; *yat*--in which; *tat*--that; *buddhi*--intelligence; *grahyam*--accessible; *atindriyam*--transcendental; *vetti*--knows; *yatra*--wherein; *na*--never; *ca*--also; *eva*--certainly; *ayam*--in this; *sthitah*--situated; *calati*--moves; *tattvatah*--from the truth; *yam*--that which; *labdhva*--by attainment; *ca*--also; *aparam*--any other; *labham*--gain; *manyate*--does not mind; *na*--never; *adhikam*--more than that; *tatah*--from that; *yasmin*--in which; *sthitah*--being situated; *na*--never; *duhkkena*--by miseries; *guruna api*--even though very difficult; *vicalyate*--becomes shaken; *tam*--that; *vidyat*--you must know; *duhkha-samyoga*--miseries of material contact; *viyogam*--extermination; *yoga-samjnitam*--trance in *yoga*.

TRANSLATION

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

- Ananda rises from Brahman. In Samadhi, everything is resolved therefore Brahman is Ananda Svarupa.
- Sruti / Sushupti Anubava / Samadhi Avasta of Yogi...
- All prove Ananda in Brahman.

Chapter 11 :

- Yoga Samadhi. Therefore chapter titled Yoga Ananda.

CHAPTER 12 : ATMANANDA PRAKARANAM

- Atmananda Prakaranam – Yukti Pramanam here to establish Brahman = Ananda Svarupa. Brahman is essential

Nature of everyone of us. Because Brahman is Karanam and every Jiva is born out of Brahman...

Taittiriya Upanisad : 3 – 1 – 1 : Yatho va imani Bhutani Jayante..

Sanskrit Vocal

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

Transliteration

bhrigurvai varunih . varunam pitaramupasasara .
adhihi bhagavo brahmeti . tasma etatprovacha .
annam pranam chaxuh shrotram mano vachamiti .
ta{\m+} hovacha . yato va imani bhutani jayante .
yena jatani jivanti .
yatprayantyaabhisa.nvishanti . tadvijij~nasasva . tad.h brahmeti .
sa tapo.atapyata . sa tapastaptva .. 1..

TRANSLATION

Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman." To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech." To him he said further: "That from which these beings are born, That by which, when born, they live, That into which they enter, they merge—seek to know That. That is Brahman." He performed austerities. Having performed austerities—

I – Jiva	Brahman / Paramatma
- Karyam	- Karanam - Essential Nature of every Karyam

- I – Jiva have Brahman as my essential Nature. Brahman as essential Nature of all Jivas is called Atma – the self.
I – Self = Brahman.
- Brahman is available in everyone as I the Atma what we love most in creation?
Permanently / Unconditionally.

Briharadanyaka Upanishad :

Chapter 1 – Section 4 : Purusha Vidha Brahmanam

Chapter 2 – Section 4 : Maitreyi Brahmanam

Essence :

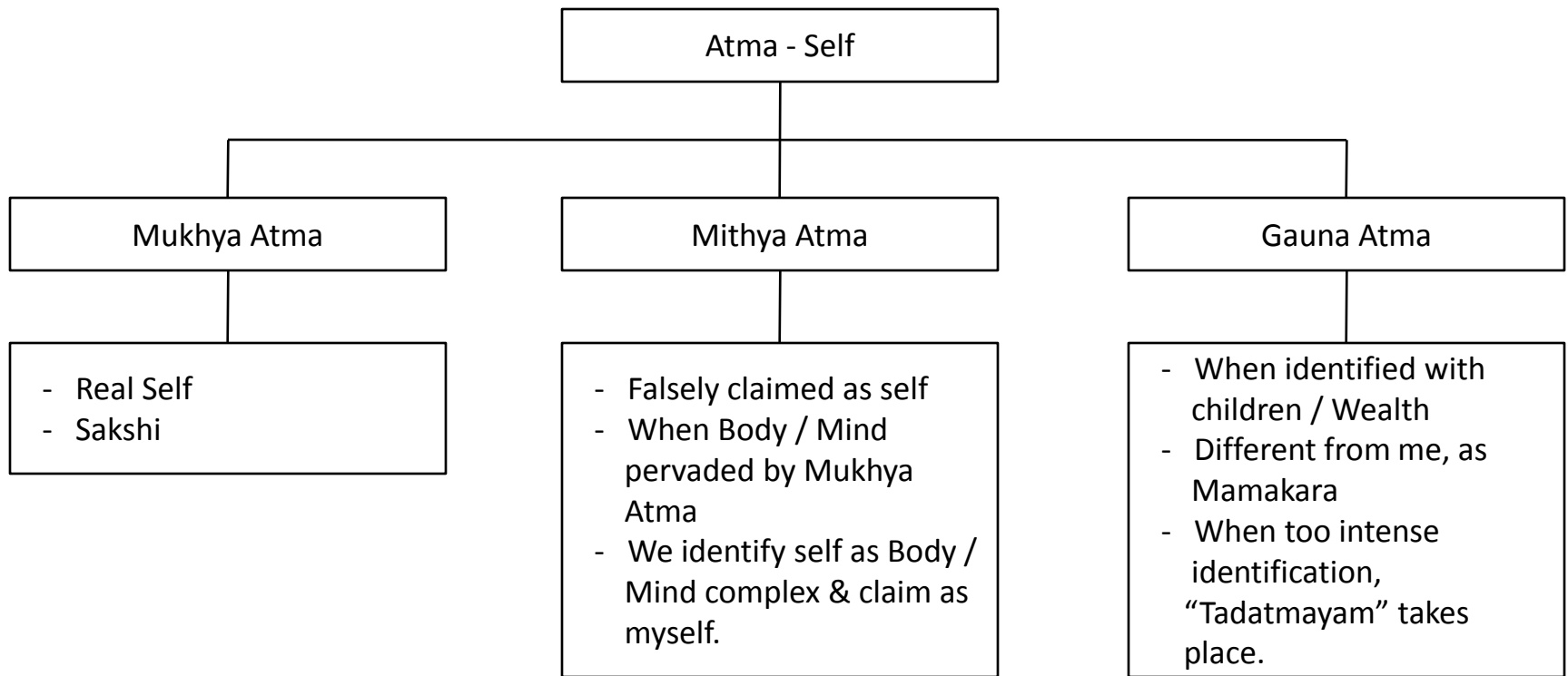
- Everyone loves oneself most unconditionally everything else is loved conditionally.

Condition :

- It must give me pleasure / Comfort. If it gives discomfort... not loved. We pray to lord / to escape... whether we express or not. Object of pain – never loved – Sibling / Parents / ... Boss. I love myself most – all the time / unconditionally. Whatever is an object of love is source of Ananda – yatra yatra prema.... Therefore Ananda Hetutvam... Vyapti Jnanam... 1st verse of Panchadasi.

Using this Logic – conclude :

- Self love = Highest love.
- Nava – are ... Pathyu ... Kama.... Husband loved for ones own sake
- Bharati teertha – establishes – Atma = Brahman.
- Brahman is Ananda Svarupa.



- Look at them as myself – not my people / possessions / relations. External people called Gauna Atma.

(Family members – loved by everyone)

- For Mithya Atma, Gauna Atma is Renounced.
- For Mukhya Atma, Mithya Atma is renounced (Suicide)
- Mukhya Atma loved most.... Tasmāt Atma Ananda Svarupa...

Chapter 12 :

- Atma Ananda Prakaranam ... 90 verses.

CHAPTER 13 : ADVAITA ANANDA PRAKARANAM

- Advaita Ananda – 105 Verses.
- Pure Ananda is Advaitam because Dvaitam is Mithya. Pure Ananda is non-experiential Ananda / Happiness. Pure Happiness is non-dual.
- Entire Dvaita Prapancha is Mithya.
- Pure Ananda = Brahman....
- Anando Brahme Divya Janat....
- Pure Ananda Brahman = Jagat Karanam.
- Pramanam = Taittiriya : Ananda Kalpita – Anandam Pravishitat.
- From Ananda – World comes, rests, resolves.
- Therefore entire Prapancha is Karyam – Product like chain. Karyam – doesn't exist separate from Karana Ananda...
- Therefore Karyam is only Mithya – Nama – Rupa.
- Jagat – Mithya – Karyat – Ghatavatu...
- **Mundak Upanishad :**
 - Aneka – Asatye.... What is Mithya – is as good as non – existent / uncountable.
 - Therefore Ananda Alone is....
- Dukham alone 'is' is Samsaris approach Past / present / future.
- Dukham Nasti – Mithya – unreal superimposition on Adhishtana Ananda. Ananda was / is / will be... Dukham was not / is not / will not be... therefore only one Advaita Ananda Eva Asti.

Where is Advaita Ananda?

- Ananda Atma – Brahma Putcham Pratishtam Advaita Ananda is myself.

CHAPTER 14 : VIDYA ANANDA – 65 VERSES

- How Jnani gets Ananda through knowledge?
- Vidya Janya Ananda How it happens?
- **2 Reasons :**
 - Vidya Inspires Vairagyam/ Detachment towards entire Anatma.
- At Karma yoga level, student practices Vairagyam through Trividha Dosha Darshanam.
- Dukha Mishritatvam / Atrupty Karatvam / Bandahkatvam. Seeing Trividha Doshas, Vairagyam increases.
- At Jnana Yoga level, Vairagyam – Reinforced.
- I see Anatma as Mithya - At Karma Yoga – level – see Anatma as Dosha
 - At Jnana Yoga – level – See Anatma as Mithya.
- At Karma Yoga – level, I don't know Mithya.
- Mithyatva Dosha is 4th Dosha.
- Therefore Jnanis have Vairagyam. Vairagyam is source of Ananda. Greater Vairagyam – greater Ananda is secret of Shastra / Gita.
- Sense objects give Ananda. Vairagyam also gives Ananda. Ananda Mimamsa – Taittiriya Upanishad 2nd Chapter – Levels of Ananda Discussed.
- Manushya / Devas / Indra / Prajapati... Ananda Srotriyasya Satama kamaya...
- Taittiriya ... at every level, same Ananda is there for Jnani also who has Vairagyam.

Taittiriya Upanishad : Chapter 2 – Section 8

- Srotriyas ya AkamAhatsu...

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषा-
 ऽस्माद्द्विञ्चन्द्रश्च मृत्युर्धावति पञ्चम इति । सैषाऽ
 ८नन्द्स्य मीमांसा भवति । युवा स्यात्साधुयुवाऽध्या-
 यकः । आशिष्ठो द्रिष्ठो वलिष्ठः । तस्येयं पृथिवी सर्वा
 विनास्यपूर्णास्यात् । स एको मानुष आनन्दः । ते ये शतं
 मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणा-
 मानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य
 चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः ।
 स एकः पितॄणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य
 चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकाना-
 मानन्दाः । स एक आजानजानां देवानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां
 देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये
 कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं
 कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः ।
 स एक इन्द्रस्याऽऽनन्दः । श्रोत्रियस्य चाकामहतस्य ।
 ते ये शतमिन्द्रस्याऽऽनन्दाः । स एको बृहस्पतेरानन्दः ।
 श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः ।
 स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते
 ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः ।
 श्रोत्रियस्य चाकामहतस्य । स यश्चायं पुरुषे । यश्चासा-
 वादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमु-
 पसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं
 विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमु-
 पसंक्रामति । तदप्येष श्लोको भवति ।

bhisha.asmadvatah pavate . bhishodeti suryah .
 bhisha.asmadagnishchendrashcha . mrityurdhavati pa~nchama iti .
 saisha.a.anandasya mima{m+}sa bhavati .
 yuva syatsadhuyuva.adhyayakah .
 ashishtho dridhishtho balishthah .
 tasyeyam prithivi sarva vittasya purna syat.h .
 sa eko manusha anandah . te ye shatam manusha anandah .. 1..

sa eko manushyagandharvanamanandah . shrotriyasya chakamahatasya .
 te ye shatam manushyagandharvanamanandah .
 \medskip
 sa eko devagandharvanamanandah . shrotriyasya chakamahatasya .
 te ye shatam devagandharvanamanandah .
 sa ekah pitrinam chiralokalokanamanandah .
 shrotriyasya chakamahatasya .
 te ye shatam pitrinam chiralokalokanamanandah .
 sa eka ajanajanam devanamanandah .. 2..

shrotriyasya chakamahatasya .
 te ye shatam ajanajanam devanamanandah .
 sa ekah karmadevanam devanamanandah .
 ye karmana devanapiyanti . shrotriyasya chakamahatasya .
 te ye shatam karmadevanam devanamanandah .
 sa eko devanamanandah . shrotriyasya chakamahatasya .
 te ye shatam devanamanandah . sa eka indrasya.a.anandah .. 3..

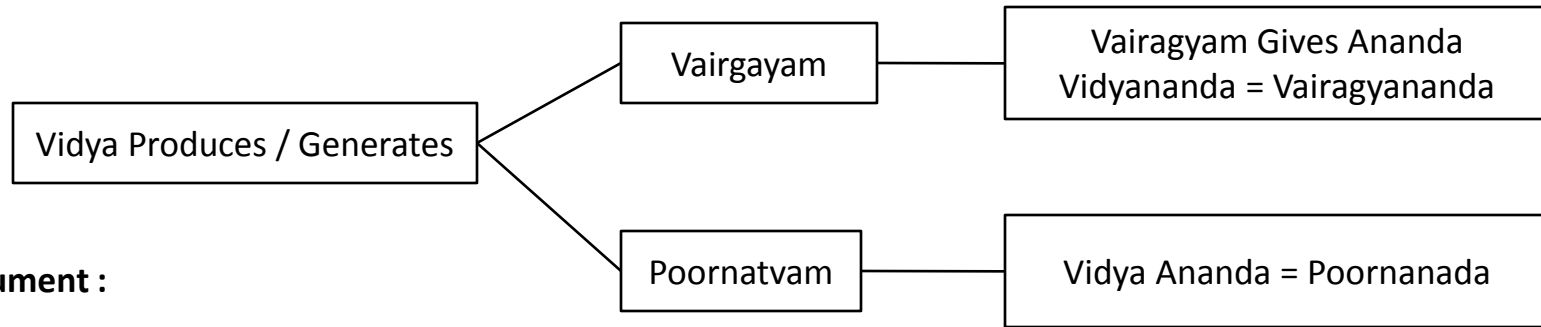
shrotriyasya chakamahatasya . te ye shatamindrasya.a.anandah .
 sa eko brihaspateranandah . shrotriyasya chakamahatasya .
 te ye shatam brihaspateranandah . sa ekah prajapateranandah .
 shrotriyasya chakamahatasya .
 te ye shatam prajapateranandah .
 sa eko brahmana anandah . shrotriyasya chakamahatasya .. 4..

sa yashchayam purushe . yashchasavaditye . sa ekah .
 sa ya eva.nvit.h . asmallokatpretya .
 etamannamayamatmanamupasa~nkramati .
 etam pranamayamatmanamupasa~nkramati .
 etam manomayamatmanamupasa~nkramati .
 etam vij~nanamayamatmanamupasa~nkramati .
 etamanandamayamatmanamupasa~nkramati .
 tadapyesha shloko bhavati .. 5..

TRANSLATION

- *“From fear of It the wind blows; from fear of It the sun rises; from fear of It Agni and Indra and Death, the fifth, run.”*
- *Now this is an inquiry regarding the Bliss.*
- *Suppose there is a young man—a noble young man—versed, the best of rulers, firm in body and strong and possesses the whole world, full of wealth, is his: that is one measure of human bliss.*
- *This human bliss, multiplied on hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires.*
- *This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.*
- *This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long—enduring world, as also of a man versed in the Vedas and free from desires.*
- *This bliss of the Manes who dwell in the long—enduring world, multiplied on hundred times, is one measure of the bliss of the gods born in the Ajana heaven, as also of a man versed in the Vedas and free from desires.*
- *The bliss of the gods born in the Ajana heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a man versed in the Vedas and free from desires.*
- *The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the gods, as also of a man versed in the Vedas and free from desires.*
- *The bliss of the gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires.*
- *The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.*
- *The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajapati, as also of a man versed in the Vedas and free from desires.*
- *The bliss of Prajapati, multiplied one hundred times, is one measure of the bliss of Brahma, as also of a man versed in the Vedas and free from desires.*
- *He who is here in man and he who is in yonder sun—both are one. He who knows this, after dying to this world, attains the self which consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.*

- Not Afflicted / persecuted by desires / expectations and attachments. At every level – higher loka gets greater happiness. This person also gets same happiness because of greater Vairagyam.



1st Argument :

- Through Vidya, Jnani understands I am Brahman = Jagat Karanam.
- Entire Anatma Prapancha = Karyam = Mithya Born out of me. Rests in me. Resolves into me.
- Meieva Sakalam Jatam, Mei Sarvam Pratishtitam, Mei Sarvam Layam Vyapi...
- World = Karyam, Doesn't / Can't / Will not exist separate from me.
- Everything is included in me.
- I am all inclusive, all pervading in 14 Lokas & their Pleasures.
- Therefore, in life don't miss anything. Kurai என்றும் இல்லை.....
- Don't miss wife / Children / house.

2nd Argument :

- Because of Poornatva Atma.... Vidya gives Ananda.
- Because of Vairagyam and Poornatvam, I am always happy.
- Atmaneva Revata....
Atmaneva Tushtaha....
- Idam Yadayam Sarvam Yadayatma

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmi prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvaṁ bhuvanam-abhya-bhavā3m,
 suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

TRANSLATION

Oh! Oh! Oh! i am the food, i am the food, i am the food. I am the eater of food, i am the eater of food, i am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka i the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) i am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad.

- Aham Annam...
- Entat Samagam Naste...
- So Ushnete Sarvan Kamaan Saha (Most important Question)

Conclusion :

- There is no such thing as Vishaya Ananda. Misnomer sense pleasure wrong name coined out of delusion.
- World doesn't have drop of Ananda.

Chandogya Upanishad : 7 – 23 - 1

Sanskrit Vocal

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

Transliteration

*Yo vai bhuma tat sukham, nalpe sukham asti, bhumaiva sukham,
bhuma tveva vijijnasitavya iti, bhumanam, bagavah, vijijnasa iti.*

TRANSLATION

‘The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.’ ‘Sir, I wish to understand the Infinite.’ (1)

- In the things of the world, there is no happiness at all.

How do I derive pleasure?

- By contact with object.
- Ice cream Ananda – I Scream....

Music / Dance Ananda

Example : Dog – Bone

- Dog mis-interprets by biting bone, it gets blood.
- Misunderstands – Bone source of blood.
- Fact – While biting, injuring its own mouth, blood comes out of itself.
- Vishaya Serves in creating a conducive mind. Mental state created.
- Shanta Satvika Vritti created. Other times Rajas – Moodha Vritti or Tamasa – Ghora Vritti.
- Sense objects help in Quietining mind like opening tap.
- Opening Tap – Creates condition for water to flow out. Tap doesn't have water. Similarly, sense organs are taps.
- When ideal mind set comes, my own Svarupa Ananda gets reflected. When conditions come, I enjoy Pratibimba Ananda.
- Pratibimba Ananda belongs to Atma. Not Vishaya (Object).
- Atma alone source of Pratibimba Ananda. All sense pleasures originate from Brahman, that is me.
- When Jnani enjoys sense pleasures, he calls it – I am enjoying my own reflected Ananda.

என் "Joy"

My Joy

- **When do you enjoy Brahman Ananda?**
- All pleasures are Brahman Ananda including writing Panchadasi.
- Therefore Vishayananda is Misnomer for Brahmananda.